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Digest
of ideas and ideals

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NEW OUTLOOK REPRESENTS AN EFFORT TO BRING TOGETHER IN SMALL COMPASS SOME OF THE RICHES OF CONTEMPORARY AND ANCIENT THOUGHT.

NEW OUTLOOK gathers, digests, extracts and reprints from any available source ideas it believes will be of interest or benefit to its readers. Its editorial policy is to attempt "to do even justice, and to speak the truth alike without malice or prejudice."

It is a COOPERATIVE ENTERPRISE founded to promote humanitarian principles based on mutual interdependence and the brotherhood of man without distinction of race, color, religion or social position.

Its columns are open to the exponents and advocates of every religion, philosophy or science as long as their communications contain a sufficient element of universality to afford a basis for discussion.

It welcomes contributions in keeping with its aims and meeting its editorial requirements.

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NEW OUTLOOK

A DIGEST OF IDEAS AND IDEALS

"TRUTH HAS NO EAR-MARK AND DOES NOT SUFFER FROM THE NAME UNDER WHICH IT IS PROMULGATED."

MAY, 1957

A PLATFORM-IN-SUMMARY

RELIGION, to satisfy the heart and mind of man today, must include a more complete philosophy of nature and of life than it has heretofore. Blind faith, ritualism and dogmatism, are idolatrous in nature and a carry-over from primitive and mediaeval ages.

PHILOSOPHY, to have a permanent appeal, must not depend upon mere speculation, but must be supported by reason and demonstrated facts of science.

SCIENCE, to be true to its purpose, must expand its outlook beyond sensory perception, beyond the materialistic concept of laws and forces of nature. Science must extend its investigation into the hidden, spiritual and psychic powers and functions in man.

The practical spirit of the age demands a synthesis of religion, philosophy and science or **divine wisdom** —an all-inclusive term for the interrelationship of this trinity. Webster defines **wisdom** as "ability to judge soundly and deal sagaciously with facts, especially as they relate to life and conduct; scientific and philosophic knowledge with the capacity to make due use of it." **Divine**, he defines as "pertaining to or proceeding from God" or **Nature**. The latter, he defines as "equivalent to God, natural law, universal order, etc."

With increasing recognition and knowledge of these hidden powers, science might have a rational explanation of much that has been believed to be miraculous, while religion would have no place for miracles that imply transgression of the laws of nature and of God; and the statement by Christ "the works that I do shall ye do also" will become a generally recognized potentiality for every son of man, and an actuality for those who strive for wisdom and aim to "fulfill the law."

ETHICS, arising out of such a balanced approach, covers the whole range of human conduct, furnishes a just and intelligent basis of action and points out reconciliatory and practical principles of reconstruction of individual life and social relations—

A Brotherhood Of Humanity

"IDEAS RULE THE WORLD"! "Prevention is better than cure"! Rapid transit, instantaneous intercommunication and all the highly developed scientific means at our disposal make these two age-old axioms particularly applicable to this period.

To insure the balanced growth of our civilization—indeed, its very survival—it is urgent that we infuse a new current of ideas and aspirations into modern thought. We must supply a logical basis for an elevated morality and an ethical science and philosophy suited to the knowledge of the day, through the channels of the day.

There is no more fertile source of hatred and strife than religious and philosophical differences. When one thinks himself the possessor of absolute truth, it becomes only natural that he should think his neighbor is in the clutches of Error or the Devil.

Noting a similarity of aspiration, purpose, teaching and ethics underlying these various expressions, we can come to realize that all have a common origin and all point to one and the same object—the amelioration of the condition of MAN.

"The weapon of non-violent resistance or soul-force is as much the heritage of the people of India as it is of the people of America and, for that matter, Russia."

Thoreau, Tolstoy And Gandhiji

Pyarelal

Official Biographer and Former Secretary to Mahatma Gandhi

I

A Trinity Who Evolved The Weapon Of Non-Violence

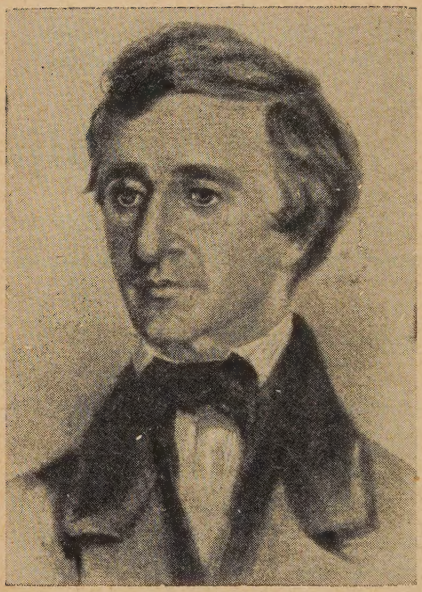
THOREAU, Tolstoy and Gandhiji constitute the trinity whose researches jointly resulted in the building up of the weapon of non-violence that gave India her independence.

My chance acquaintance with Thoreau laid the foundation of my lifelong association with Gandhiji. In 1920, in pursuance of the program of non-violent non-cooperation, I left my college and decided to join Gandhiji. He was away on one of his whirlwind tours when I reported myself at his Ashram at Sabarmati. "Do you write?" he asked me when I met him a few days later on his return. "I have never done any writing for the Press," I answered. "That does not matter," he replied. "Write me a thesis on non-violent non-cooperation: its theory and practice and let me have it by lunch time."

The theme was altogether new. Hardly anybody knew anything then about the philosophy of non-violent non-cooperation. I felt nervous.

INSPIRATION IN A SHED

Adjoining the room where I lived was a weaving shed, littered almost ceiling high with piles of books, magazines and papers that had come with Gandhiji from South Africa. I used to spend every moment of my spare time browsing through them. On that day I casually picked up a small pamphlet from the precious heap. It turned out to be Thoreau's *Essay on Civil Disobedience*. It had recently been brought out by Gandhiji as an unlicensed publication to commit a civil breach of the Press Act, as a protest against the repressive Rowlatt Acts, otherwise known as the Black Acts. I read only the opening sentence: "I heartily accept the motto, 'That Government is best which governs least.' Carried out, it finally amounts to this, which also I



believe, 'That Government is best which governs not at all'."

Using that as my starting point, I wrote out my thesis and handed it to Gandhiji. Next day he again set out on a long tour.

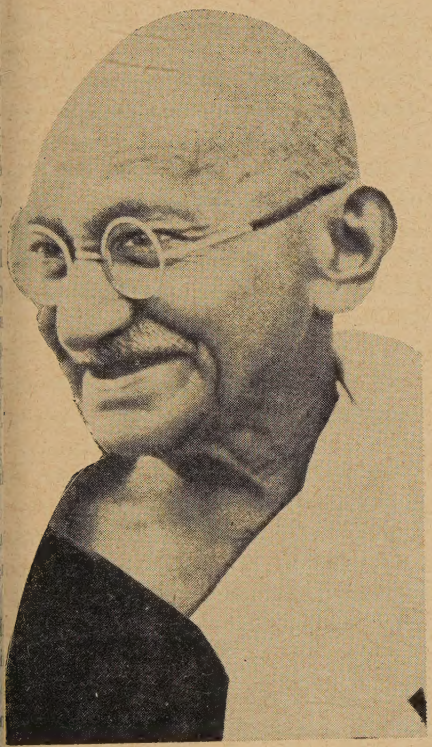
A fortnight later I received a note from him saying that he had immensely liked my thesis, which he had sent for publication in his weekly *Young India,* and that he would like to make use of my pen. This was followed by a wire asking me to join him in Delhi.

STRIKING RESEMBLANCE

Closer acquaintance with writings by and on Thoreau has since r vealed to me a striking resemblan between Thoreau's and Gandhij thought and personal traits. Neith of them was a system-builder, b they were both profound thinke truth - seekers and truth - speake Neither was satisfied with mere ph losophy. Both had a passion to li truth; both represented a philosoph in action. Both lived for the day a cared little for the morrow. Both co cerned themselves with homespu realities and distrusted all plans f general perfection.

It was said of Thoreau that, whi setting a high value on his time, H seemed to be the only one of leisu in town. Anyone who went to me Gandhiji—calm, unhurried and a attention—came away feeling th the Mahatma had had nothin more important in the world to a tend to than his visitor of the m ment. And this in spite of the Atla tean load of care and responsibili that he carried on his shoulders.

Thoreau seldom read newspape because, as he put it, he "loved liter ture and to some extent truth also, but he was very well informed of th life of his times. Gandhiji's descri tion of the newspaperman as th "walking plague" is well known. H gave very little time to newspap reading, but none was better in formed than he on current affairs



VOLUNTARY POVERTY

Thoreau and Gandhiji both believed in the ideal of voluntary poverty—an expression that, along with "civil disobedience," Gandhiji adopted from Thoreau. Thoreau held that possessions had a warping effect on one's judgment and integrity and "many of the so-called comforts of life are not only not indispensable but positive hindrances to the elevation of mankind." Gandhiji, while fully sharing this view, went further and declared that the holding of possessions was incompatible with non-violence and the ideal of identification with the whole of creation. The only thing that could be shared with everyone was non-possession. Besides, if one owned anything for himself exclusively, he would have to invoke the use of force to defend it against those who might want to dispossess him of it.

Thoreau has been described as a "physician to the wounds of any soul; one to whom people resorted as to their confessor and prophet." No apter description could be given of Gandhiji, too, than this.

There is remarkable parallelism in their utterances. Who can miss the Gandhian flavor in this from Thoreau: "The swiftest traveler is he who walks on foot," or in "only that day dawns to which we are awake?" Here are some more quotations from the writings of the sage of Concord and the saint of Sevagram:

Thoreau: "To be a philosopher is not merely to have subtle thoughts but to so love wisdom as to live according to its dictates."

Gandhiji: "Abstract truth has no value unless it incarnates in human beings who represent it by proving their readiness to die for it."

* * *

Thoreau: "Under a Government which imprisons any unjustly, the true place for a just man is also a prison."

Gandhiji: "A Government that is evil has no room for good men and women except in its prisons."

* * *

Thoreau: "The question is . . . whether you will not now, for once and at last, serve God . . . by obeying that eternal and only just Constitution which He, and not any Jefferson or Adams, has written in your being."

Gandhiji: "Disobedience to the law of the State becomes a peremptory duty when it comes in conflict with the law of God."

* * *

Thoreau: "They are the lovers of law and order who observe the law when the Government breaks it."

Gandhiji: "A Satyagrahi sometimes appears momentarily to disobey laws and the constituted authority only to prove in the end his regard for both."

* * *

Thoreau: "If the tax-gatherer, or any other public officer, asks me as one has done, 'But what shall I do?' my answer is, 'If you really wish to do anything, resign your office'."

Gandhiji (To Judge Broomfield who sentenced him to six years imprisonment in 1922): "The only course open to you, the Judge, is either to resign your post and thus dissociate yourself from evil, if you feel that the law you are called upon to administer is an evil and that in reality I am innocent; or to inflict on me the severest penalty if you believe that the system and the law you are assisting to administer are good for the people of this country."

* * *

Thoreau: "If one thousand, if one hundred, if ten men whom I could name,—if ten *honest* men only—ay, if *one* HONEST man, in this State of Massachusetts, *ceasing to hold slaves*, were actually to withdraw from this copartnership and be locked up in the county jail therefore, it would be the abolition of slavery in America."

Gandhiji: "In Satyagraha it is never the numbers that count. . . . Indeed one *perfect* civil resister is enough to win the battle of Right against Wrong."

NON-PAYMENT OF TAXES

The most important contribution of Thoreau to Gandhiji's technique of civil resistance, to my mind, was non-payment of taxes. But there was a slight difference in their approach. Thoreau emphasized the non-cooperation part of civil disobedience, Gandhiji the Satyagraha aspect of it. He insisted that civil disobedience

nust be an expression of one's an-guish or love and aim at the conver-ion of the opponent through suffer-ng willingly and lovingly undergone n the course of bearing witness to ruth. He put the practice of Satya-graha, or soul-force, of which civil lisobedience was a part, on a scien-ific, experimental basis and elabor-ated techniques for its application to ocial and political problems by the people at large, which was beyond Thoreau's ken.

Again, while in the case of Tho-reau, behind his non-cooperation with the State was his passion for humanity and intense love of free-dom; in the case of Gandhiji, it was passion for truth. His indignant re-volt against the British power was sparked by his deep moral earnest-ness which was outraged by the spec-tacle of the utter demoralization of 300 million who dared not act or speak as they felt and whose coward-ly existence had become a living lie and a denial of God under the incu-bus of foreign rule.

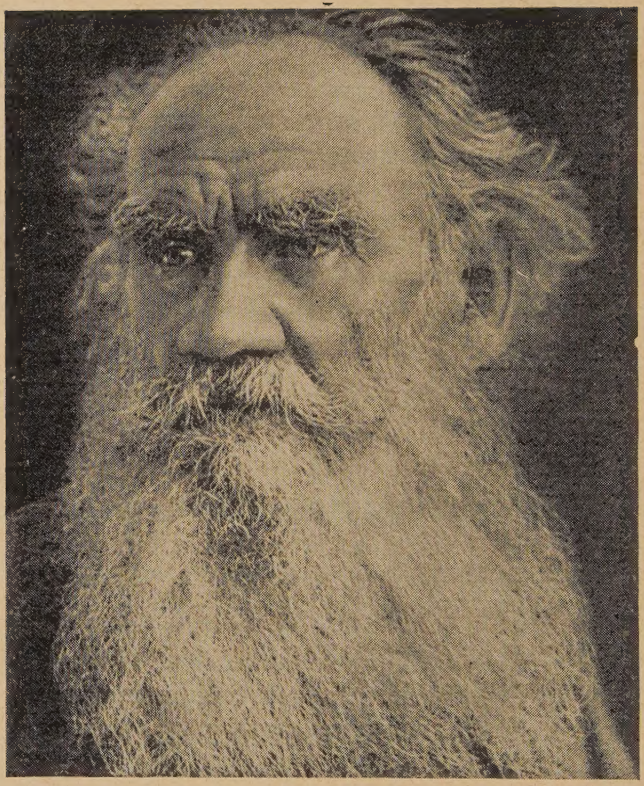
II

Non-Violence Can Dispel Menace Of The Nuclear Bomb

BOTH Thoreau and Gandhiji made experiments in simple living. Con-cord, where Thoreau went to live alone by the labor of his hands, was, it was said, for him "a microcosm of the world" and "better than the world because it was smaller and could be known."

To Gandhiji his Ashram was the magic crystal in which he read the meaning of the passing show around him and of the goings-on within the depths of his own being. He held that as we are, so our environment be-comes; a man is worth no more than the sum total of the imprint that his conscious and subconscious life leaves on his surroundings; all the rest is affectation and gloss. His Ashram meant to Gandhiji far more than his retreat at Concord to Thoreau; it was his laboratory and instrument of action rolled into one.

It has been suggested that while Gandhiji held that what was wrong for the individual could not be right for the State, Thoreau accepted two standards of morality—one for the individual, the other for the State. The inference does not seem to be correct. For Thoreau also said that while "a corporation has no con-science, a corporation of conscien-tious men is a corporation with a conscience."



TOLSTOY'S INFLUENCE

Among the formative influences that were common to Gandhiji and Thoreau were the Bhagavad Gita, the Upanishads, and the life and teachings of Jesus. Tolstoy had hardly discovered himself—he was only 34—when Thoreau died. But he molded Gandhiji's whole outlook on life. His views on art, religion and economics, on the relationship between the sexes, no less than on politics, were profoundly influenced by Tolstoy, as embodied in "What is Art?", "What is Religion?", "What Shall We Do Then?" and "Kreutzer Sonata" respectively, not to mention "The Kingdom of God is Within You," which contains practically the whole outline of Gandhiji's non-violent non-

ooperation program in its essentials.

WORLD-SHAKING EVENTS

The present era will be associated y the future historian with two orld-shaking events, viz. the dis-overy and release of atomic energy nd the demonstration of the power f *atman* to resist the power of arma-ients successfully. If one may use an nalogy, Thoreau was to the science f *atman* its Bhor and Fermi, who irst achieved atomic fission and the elease of the energy locked up in the tom. Tolstoy was its Einstein who, vorking through pure mathematics ll by himself, discovered and enun-iated the existence of energy im-risoned in the atom, its potentialities nd the possibility of its release. Gandhiji's role is analogous to that f the scientists who perfected tech-niques for achieving controlled atom-c chain reactions and harnessing the ame to peaceful ends.

What is the significance of their joint discovery to the era in which we live? Has the emergence of atom-ic weapons antiquated the weapon of non-violence? Gandhiji was once asked this question. Far from anti-quating it, he replied, non-violence was the only thing that was left in the field after that. "It is the only thing that the atom bomb cannot destroy."

"I did not move a muscle," he went on to add, "when I first heard that an atom bomb had wiped out Hiroshima. On the contrary, I said to myself, 'Unless now the world adopts non-violence it will spell certain suicide for mankind'."

What is the rationale of this bold assertion? In nature it is often found that when a tendency has reached its peak, it is ready to be transformed into its opposite; the two balance each other and become the starting point of a new phase of development.

STERILIZING ARMAMENT

It is a curious phenomenon that during World War II, though armaments had become deadlier, the actual casualties were fewer than during World War I. The totalitarian Powers found that if they could demonstrate their undoubted capacity to exterminate their opponents, it was not necessary for their purpose to exterminate them. Round this discovery they built their philosophy of frightfulness and diplomatic pressure which enabled them to enslave whole populations, sometimes without firing a shot. But no sooner was this discovery put to use than its opposite came into the field. The oppressed people discovered that if they were prepared to die to the last man, in all probability they would not have to die. For total annihilation is not the object of the tyrant, but to bend the opponent to his will. The moment,

therefore, that people realize that there is something in them which is apart from the body and which armaments cannot destroy along with the perishable physical frame, the power of armaments is sterilized. That is what happened in the end. By learning the art of dying, the oppressed people managed to live, while the oppressor rushed headlong to his doom. As the author of *The Moon is Down* put it, "The flies overcame the flypaper."

TWO CONDITIONS

Proceeding on this analogy, Gandhiji declared that the advent of the atom bomb, which is the acme of brute force, was bound inevitably to bring into the field its opposite, viz, soul-force or the power of the spirit. The day that mankind learned to pit it against the tyranny of brute force, the latter would be rendered impotent and the menace of destruction with which humanity and human values are confronted would pass away like an ugly nightmare. Gandhiji postulated only two conditions for it: (a) There must be recognition of the existence of the soul apart from the body, and its permanent nature, "and this recognition must amount to a living faith"; and (b) in the last resort "this technique does not avail those who do not possess a living faith in the God of Love."

Here is his testimony in his ow words: "Non-violence is . . . sou force or the power of the Godhea within us. Imperfect man canno grasp the whole of the Essence . . but even an infinitesimal fraction o it, when it becomes active within us can work wonders. . . . (It) is lik radium in its action. An infinitesima quantity of it, imbedded in a malig nant growth, acts continuously, silent ly and ceaselessly until it has trans formed the whole mass of the dis eased tissue. It is self-acting. The sou persists even after death. Its existenc does not depend on the physica body. It transcends time and space It follows, therefore, that if non-vio lence becomes successfully establishe in one place, its influence will sprea everywhere."

THOREAU KNEW

That Thoreau was not unaware o the existence of this power and it boundless possibilities is clear fro the following:

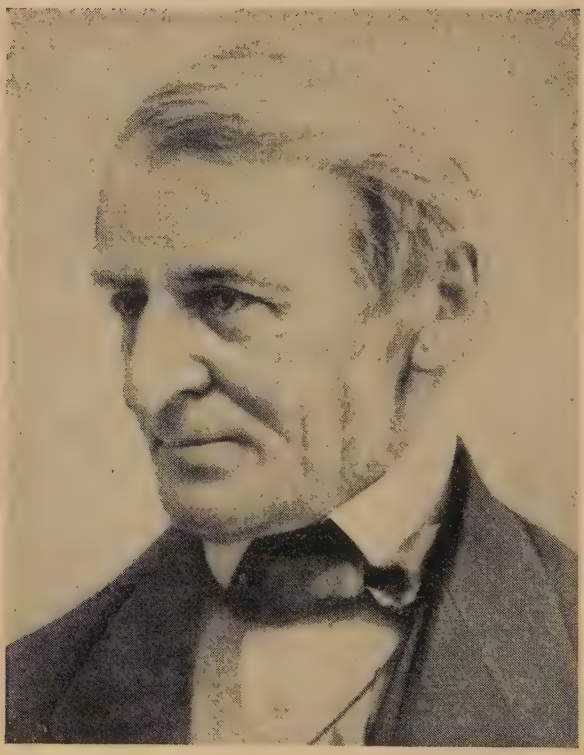
"He who is conversant with th supernal powers will not worship in ferior deities of the wind, waves, tid and sunshine (the mechanical forces) Love . . . never ceases, it never slacks Its power is incalculable; it can mov the globe without a resting place. . . But though the wisest men in all age have labored to publish this force and every human heart is sooner o later, more or less, made to feel it

yet how little is actually applied to social ends! True, it is the motive power of all successful social machinery; but, as the mechanical forces have not yet been generously and largely applied to make the physical world answer to the ideal, so the power of love has been meanly and sparingly applied, as yet. It has patented only such machines as the almshouse, the hospital and the Bible Society, while its infinite wind is still blowing, and blowing down these very structures, too, from time to time. Still less are we accumulating its power and preparing to act with greater energy at a future time. Shall we not contribute our share to this enterprise then?"

A couple of months before his death, Tolstoy, in a moment of prophetic vision, wrote in a letter to Gandhiji that the non-violent work in which Gandhiji was engaged in South Africa was one in which the whole of the Christian and non-Christian world was bound one day to participate.

The weapon of non-violent resistance or soul-force is thus as much the heritage of the people of India as it is of the People of America and, for that matter, Russia—nay, it is the common heritage of all the down-trodden and oppressed peoples of the earth who have an awareness of it and dare to invoke it in the battle of right against wrong, of freedom and justice against tyranny, of the spirit against the power of armaments. We hear so much these days of international control of atomic energy. Cannot there be international co-operation for the development and use of this unique power about which Jung, that greatest of living psychologists, has written: " Psychic life is a world power that exceeds many times all the powers of earth"?

ONE PERSON I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy, if I may. —Robert Louis Stevenson



EMERSON: REVEALER OF TRUTH

Vida Reed Stone

TRUTH is eternal and whether stated in one age or another its essential nature is unchanged, even though the word-concepts used in its expression may vary according to the time in which it is brought forth. The terms used will depend, to some extent, upon the consciousness of the individual through whom these truths are expressed and also the general degree of unfoldment of any particular age and culture. Yet the illumined of all ages, being aware of the underlying oneness of all life, understand the language in which truth is expressed no matter what the age or word-forms used.

Two thousand years ago our present scientific terms were unknown and many of their basic laws not yet

scovered; yet Jesus, being one with law, revealed the inner significance of these principles in all his achings. The true nature of light as not generally understood at that ne, yet Jesus used the word in its ost universal and illumined sense. e said: "Ye are the light of the orld." "If thine eye be single, thy ody shall be full of light." John efined God as "light," and it was id in the beginning, "Let there be ght."

In our present age, science defines ght "as that from which all things ave come forth and out of which all ings are made." Einstein was aare of both the scientific and mysc concepts of truth and knew that asically they are one. He said "that hen the beauty and order of cosmic w were revealed to him, his mind nd heart were at peace and he no nger experienced doubt and anxie-." He defined truth as "that which ands the test of experience and that ne need not attempt to justify it, ut only to sense its nature simply nd clearly." He spoke of the awareess of the mystic as "a cosmic reigious feeling," and that "truth omes into being not through demontration, but through revelation."

Emerson also recognized the uniersal significance of cosmic law and expressed these truths in many revealing statements. By correlating these under a few simple headings with statements found in the writings of many of the great sages and illumined of all ages and with the findings of modern science, one would recognize the universal nature of truth and realize that much that was expressed by the mystics and seers of other ages is being proved in science today.

Those to whom truth is revealed directly from within leave the "much traveled paths" and in the silence of their own beings, in communion with the All-life and All-knowledge, find that word that has been waiting within their own hearts from the beginning of time. Jesus said we were to "go within, and close the door." Emerson also voiced the same thought when he said: "The best counsel is in you and can be known only at first hand." By these means one would finally be able to say "I know," instead of "I believe" or "It was told me." Knowing from *within*, one would then recognize the one underlying reality of life wherever it might appear, whether in book, word, or the life of one who reveals it in his acts and words.

The following list of quotations is but a suggestion towards wider understanding:

THE ONENESS OF ALL LIFE:

"There is one mind common to all individual men. Every man is an inlet to the same and to all of the same."

"Within man is the soul of the Whole; to which every part and particle is equally related; the eternal **One.**" —Emerson

"The universal power we call electricity is the basis of all life. No single thing, living or non-living, can ever be separated from the rest. All is part of a universal whole." —Harold Burr

"The universe is one unit, ruled by one law." —Einstein

"God hath made of one blood all nations of men." —Acts 17:26

TRUTH:

"Truth is simple; is ever present and of this age and of this moment."

"Truth cannot be received at second hand. Obey thyself."
—Emerson

"Truth lies within ourselves; it takes no rise from outward things."
—Browning

"Truth is the correct comprehension of things; the real, the permanent, the enduring." —Buddha

"The Spirit of Truth dwelleth with you and shall be in you."
—John 14:17

GOD IN ALL MEN:

"The highest revelation is that God is in every man."

"God is not something to be 'got,' to be found. It is something which unfolds within." —Emerson

"All men are created equal, and endowed by their Creator with certain inalienable Rights." —Declaration of Independence

"The new Gospel will be read in man, and the flesh shall be made the word; it shall become the utterance of God." —Balzac

"There is one God and Father of all, who is above all, and through all, and in you all." —Ephesians 4:6

REVELATION:

"Revelation is an influx of the Divine mind into our own mind. It is perception of absolute law."

"The eternal revelation is in the heart." —Emerson

"That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible universe, forms my idea of God." —Einstein

"Revelation is an inward and immediate experience for which only a divine reality can account." —Dr. Fosdick

"It is written in the prophets: They shall all be taught of God." —John 6:45

THE WAY:

"The way of life is wonderful; it is by abandonment."

"The man who renounces himself, comes to himself." —Emerson

"To share knowledge, skills, goods; to put the universeal good ahead of individual; to work for the love of work, rather than self-gain; to delight in co-operation." —Frank Townshend

"He does not say, go the East, travel to the West; for where you are, there He is. To Him who is everywhere present, one comes by love and not by sail." —St. Augustine

"He that loseth his life, shall find it." —Matthew 10:39

PRAYER:

"Prayer becomes the soliloquy of a jubilant and beholding soul."

"When he who worships, speaks the truth, follows the truth, is the truth; when he awakes by actual communion to the faith that God is in him, will he need any temple, any prayer?" —Emerson

"If thy prayer be earnest, God has granted it already e'er thou becamest man. And if thy prayer be foolish, God has denied it thee already in his eternity." —Eckhart

"The highest round in the ladder of prayer is Adoration."

"He hath put a new song in my mouth, even praise unto God." —Psalms 40:3

IMMORTALITY

"Of immortality, the soul when well employed is incurious. It asks no questions of the Supreme Power."

"Do not require a description of the countries towards which you sail, . . . tomorrow you will arrive there and know them by inhabiting them."

"What is it to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?" —Gibran

"There is no evidence that anything in the universe can be destroyed. Every cell is potentially immortal." —DuNouy

"If God is Real, what proceeds from him cannot be unreal, but must be infinite and everlasting." —Aurobindo

"The gift of God is eternal life.,, —Romans 6:23

RELIGION IN THE NEW AGE:

"Religion is the emotion of reverence which the presence of the universal mind ever excites in the individual."

"Let a man believe in God, and not in names and places and persons."
—Emerson

"Each name and each form that is, exists in order to articulate God."
—Ramakrishna

"Mankind should find a universal religion based on harmony and synthesis of thought. When the universals are made central, religion begins to draw men together instead of dividing them." —Dr. Fosdick

"Ye are the epistle of Christ, written with the Spirit of the living God." —2 Corinthians 3:3

If the above truths could become incorporated in our way of life, mankind would experience that new age of which poets and seers have dreamed and the following lines penned by Emerson would become a living reality, rather than hopeful prophecy: "One day, all men will be lovers and every calamity will be dissolved in universal sunshine."

WE POSSESS a single infallible guide—the Universal Spirit that lives in men as a whole, and in each of us, which makes us aspire to what we should aspire; it is the Spirit that commands the tree to grow towards the sun, the flower to throw off its seed in autumn, us to reach out towards God, and by so doing become united to each other. —Leo Tolstoy

Colonialism And Moral Concerns

New Forms of Exploitation Threaten The Integrity of the West

Emlyn Davies

COLONIALISM IS NOW under a cloud. The words "imperialism," "empire," and "colonialism" in our day belong to a debased vocabulary, and they are currently used for abuse and not for praise. It is held that the whole practice of colonialism belongs to a previous political era, to an immature and unenlightened age in which oppression and brutal annexation were the accepted practices, but nowadays is held to be unworthy of civilized peoples.

This is a singularly strange reversal of judgment. For many years it was held that colonialism was itself, however inadequately and however artfully, a civilizing process.

The nations which regarded distant lands as territories to be possessed, exploited and developed were among the most highly civilized nations of their epoch, and there is little doubt that many benefits of civilization were extended to their colonies by Britain, France, Holland and Germany. Much of what the East—both Near and Far—to say nothing of Africa and the Isles of the South, accept as their present normal way of life in this generation was made available to them because of the trade, education and political institutions which were brought to their land by their colonizing masters.

This is so important a factor that many apologists of imperialism are inclined to say that this kind of "benevolent" control is essential for many of the peoples of the earth in order that they may have an opportunity to develop and prepare themselves for the assumption of full political national responsibility. This is even more imperative, so it is often argued, because if the "paternal" authority exercised by the few remaining colonial powers were withdrawn, the areas affected would become "power vacuums" and would fall as easy prey to aggressive groups whose only interest was in the disposition of power.

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That colonialism has brought in its wake many of the material favors which are cited in its favor is not open to serious question. The art of government, educational facilities, hospital services, the exploitation of natural resources, agricultural de-

velopment, technical and industrial expansion, together with the enormous increase in international trade and the enrichment of the native or national economy—all these have been extended to distant lands which would have remained to this day in the same backward state which obtained centuries ago unless such benefits had been brought to them by European powers.

Why is it then that colonialism is a reproach, almost an offense, to so many modern minds? The basic answer would seem to be that colonialism is found offensive because its primary principle is self-interest. It is true that many advantages have been brought to the colonies of the imperialist powers, but it is equally true that the colonizing agencies have themselves reaped a rich harvest far in excess of what was enjoyed by the native peoples. What is more, in a world for which security has become a global necessity, it is obvious that many places are now being held merely because they are vital for the national security of the imperialist powers.

It is no longer possible for a nation to argue that it holds a city or an island in the distant parts of the world for the well-being of the citizens of the islanders; rather, a nation must admit that it uses such places as "positions of strength" for its whole global strategy, as a vit part of its own defensive system.

In other words, colonialism h nowadays established security as t number one priority, and such ma ters as freedom and justice have pe force become secondary consider tions. The issue is often put ver pointedly: unless world security ca be established, there will be no fre dom and no justice. Only a secu world can be free; only a safe wor can proceed to "do justly."

But this is precisely the issue the heart of our international te sions. With equal intelligence an with equal moral penetration, ther are many who would affirm that onl a *free* world can be safe and only *just* world can remain unafraid an secure.

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To use the argument from securit as a justification for colonialism ca be an extremely embarrassing on for Christians. All political metho and aims have to be assessed in th light of the Christian doctrine o man, and if the primary motive o every imperialism—political, militar and financial (and we have the thre types blatantly at work in our world —is self-interest, then no speciou

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guments about "benefits" or "world curity" will carry much weight.

If such arguments are advanced, becomes then a plea for "our na- onal security" as opposed to "their ational independence and freedom." his is no mere theoretical debate. It oes down to the fundamental moral ature of international affairs. If ose nations in the West who are olonizing powers, who exercise po- tical and economic and financial ower over whole groups, national nd otherwise, without so much as by-your-leave," are concerned about oral values in international rela- ionships, here is an area where they eed to do some radical re-thinking.

If, on the one hand, they abandon he areas they now hold, those areas nay become (some would argue that hey will inevitably become) easy rey to designing political groups who seek world domination. This would be a disaster, and an irrepara- le loss to civilized society and to hose values which we cherish. On the ther hand, if the colonial powers naintain their jurisdiction over sub- ect areas, they are perpetrating an mmoral relationship, because they are there without the free consent of free people. And they are the same powers who opposed Nazi Germany and Fascist Italy whose avowed in- tent was the expansion of their power and the building up of their own empires.

This the democratic nations declared to be immoral and, in particular, contrary to the principle of "self-determination" which they regarded as an indispensable requirement for a mature, self-respecting nation. On both counts, therefore, that of moral appraisal and of political doctrine, Western colonial powers are committed to principles which deny and contradict their own practices.

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This, then, is a Western dilemma, and since it is a dilemma of the West's own creation, we in the West are often at a serious disadvantage when we plead as Christians for a measure of integrity in international affairs. Indeed, colonial peoples frequently interpret our pleas as "nauseating hypocrisy." We no longer hear talk of "perfidious Albion;" it is now a matter of the "hypocritical West."

This means that instead of labeling other nations "colonialist" or "imperialist," the remaining Western colonial powers have now to ask if they themselves are not guilty of precisely the same transgression. Certainly, if their concern for international peace is to be intelligently maintained, they must recognize that the substitution of money for mili-

tary might, or that of economic aid for political benevolence, does not change the basic principle of colonialism.

We in the West are not acting in any altruistic fashion, as a glorified international Santa Claus, in our assistance to the "underdeveloped areas" of the world. We, too, want a return for our investment. It may be oil; it may be hundreds of air bases strategically placed throughout the world; it may be free passage through some canal. No matter what the benefit is, we look for it and we mean to get it. We may not use Lenin's phrase but we, too, are prepared to make "a treaty with the devil and his grandmother" if there is some national benefit to be enjoyed.

This is the point at which Christia insights should be boldly exercise It is our Christian obligation to e pose self-interest in international a fairs. It is, also, our Christian priv lege and bounden duty to avoid tal ing the splinter out of our interna tional neighbor's eye and yet to ove look the plank within our own. T do so is to be hypocritical; it worse; it is to be the devil's advocat and it involves fighting the forc of evil and discord with their ow weapons. We ought to know better.

Long ago we were assured: " Satan cast out Satan, he is divide against himself; how then shall h kingdom stand." But Satan is n such fool.

—World Alliance News Lett

IN THE WHOLE HISTORY of mankind far back into the dim past before man knew how to record thoughts or events, the human race has been distinguished from other forms of life by the existence—the fact—of religion. Periodic attempts to deny God have always come and will always come to naught. —Franklin Delano Roosevelt

Thought And Speech

Arthur Foster

IN THE BEGINNING was the ord,"—in every significance. First ime the sound, then the symbol, then the letter and the written word. Then language, with all of its glorious possibilities—and limitations.

How wonderful are words! Since time began
No creature once has spoken them—save Man.
It all began with crude primordial grunt,
Expressed within the cave, or at the hunt.

At first a word was either verb or noun
Accompanied by grimace—grin or frown,
With wild gesticulations, like as not,
To name some thing, or designate some spot.

But when it came to talk of abstract "things,"
Ah, there indeed is where the danger clings!
Some words have hazy meanings. "There's the rub,"
And that's the cause of much of our hubbub.

So now we must define just what we mean,
Which brings in something new upon the scene.
We crave some simple words, all crystal clear,
To counteract much nonsense that we hear.

That's why we need a lot of common sense,
So all our words won't leave us quite so dense,
So all our terms will mean just what they ought.
We need right words to clarify our Thought.

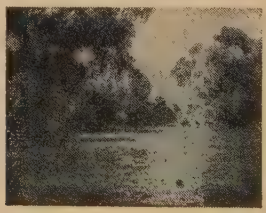
But frequently we need much more han "right" written words to "clari- y our thought," to stimulate our ighest emotions, and inspire us to ioble action. That is where the preacher, actor, and oral reader come in. But effective spoken language requires capacity on the part of the speaker and reader to comprehend the meaning of the printed word, and ability to communicate his thought and feeling to the audience. To this end he needs the best of all his powers. It is the voice that has reached its best that can convey the Divinity within us. Only to the extent that a man becomes infused with Divine Breath—only in proportion

to the extent that he realizes God within him—can he hope to breathe into his art Divine Breath—whether it be marble, canvas, literature, or the human voice.

The art of oral speech is the greatest of the fine arts, and the oldest of them. It includes all of the other arts, and is embellished by all of the other arts. There is no talent, no knowledge, no accomplishment, no attribute that a preacher or actor may have that he cannot use in this wonderful art. The more he has thought, felt, suffered, enjoyed, loved, lost, gained, the greater will be his art and the greater will be his power for good.

A reader and interpreter of the written word does not need an inanimate object through which to express, as does the sculptor, painter, musician or writer. He uses his own marvellous organ—his physical body—and still more marvellous faculties to express that which he so keenly conceives, perceives, thinks, feels and knows.

How wonderful the sound of human voice!
It is indeed the "Organ of the Soul."
The Intellect of Man may sit enthroned
Where all can see; 'tis written on his brow.
It shines forth from his eye, that all may read.
The Heart of Man shows also in his face.
But in his Voice alone the Soul is heard,
Not visible—but audible—and clear.
The written word is cold, 'tis "frozen tongue."
It needs the speaker—singer—human voice
To bring forth, and give it proper life.



WHEN MEN ARE RIGHTLY OCCUPIED, their amusement grows out of their work, as the colored petals out of a fruitful flower; when they are faithfully helpful and compassionate, all their emotions are steady, deep perpetual and vivifying to the soul as is the natural pulse to the body.
—John Ruskin

Alcoholism --- A Deliberate Tragedy

J. Haskel Kritzer, M.D.

ALCOHOL is an Arabic word meaning "something subtle." It is a toxic waste product caused by an air-borne micro-organism, the yeast plant, in its action upon sugars. It decomposes the complex sugar molecules, producing a poisonous fermentation called alcohol. It serves legitimate and essential laboratory and industrial purposes.

The yeast micro-organisms thrive and multiply in this fermentation until the alcoholic strength reaches 13 per cent, when they perish in their own toxic excreta. When a person consumes a sufficient amount of this distilled excrement he becomes intoxicated. Repeated too often, it results in alcoholism.

Alcoholism, therefore, is a disease; as self-inflicted as most human diseases are, with this difference: alcoholism, like suicide, is deliberate, though fortunately not as final, for the alcoholic still *can* choose to quit alcohol, heroic as the effort may have to be. Alcoholism, which is no respecter of persons or social status, is a preventable and curable disease, as testify the thousands of members of Alcoholics Anonymous and others who have been definitely cured.

Alcoholism, like narcotics, destroys the man, for it divorces the animal man from the real man, the thinker, the perceiver, the chooser, thus leaving the mere shell, an animated shadow in human form. He is often more destructive and vicious than the unmolested animal, for the human vices and animal passions held in check by the thinking man, the controller, are now set free. The result is too well known. It is recognized as a major source of evil, immoralities, juvenile delinquency, diseases, especially venereal and mental diseases.

It is granted that no one designedly becomes an alcoholic, but the undisputed fact is that the first and subsequent drinks *are* deliberate though often repugnant. Indeed, there are few who acquire an uncultivated tolerance for the ill-tasting alcoholic irritant. Once the habit is acquired, alcohol is freely imbibed just for the novel pleasure of it, or for euphoria—the sense of well-being—artificial and exaggerated though it is.

There are those who drink for the sake of "getting drunk," as an escape from a humdrum existence and from a variety of frustrations and the re-

sultant sense of inferiority. Some drink to release internal inhibitions, others as a revolt against external prohibitions; while considerable social drinking is done for good fellowship's sake. Whatever the reasons for drinking, the choice is still a deliberate one.

It is only after repeated indulgence that the drinker slips unconsciously into degrees of intoxicating flights from exacting realities into a world of phantasy. He has reached the border line when the feeble admonition of the "still small voice" slowly yields to the deceptive self-assurance—a sort of seductive boastfulness of being able to "quit any time I want to"—when he finds himself a "compulsive drinker," the slave of alcohol with a steadily diminishing choice in the matter. The very nature of alcohol is a compulsion to repeat the drink rather than to leave it; also it weakens the will to *want* to quit. Two strikes against the good intentions.

The Ancients had a proverb for it: "The man takes a drink, the drink takes a drink, the drink takes the man." For the truth is that alcohol in whatever form—be it whisky, wine, or beer, disguised as a cocktail or highball—still is not a beverage, something to drink. It is a *drug*—a poisonous, narcotic, and habit-forming drug, ethyl hydrate, ethyl alcohol. It is not a stimulant but a depressant. The seeming stimulatio is due to a lessening of restraining in hibitions deemed essential and prope when sober. Alcohol does not produc heat in the body as commonly be lieved; on the contrary, it dissipate it quickly by dilating the arteriole and capillaries of the skin, which ac tually diminishes bodily heat whil causing a momentary surface warmth It also lowers resistance to disease.

Like any narcotic, alcohol first be numbs and later destroys the highe brain centers and intellectual facu ties. The drunken stagger shows wha it does to the motor nerves and mus cular coordination. Self-control, sel discipline, discrimination, and judg ment are suspended and supplante by maudlin, unbridled animal sensu ality, often running riot. A blaste life, a social misfit, an economi liability, a family tragedy, he is now an alcoholic patient, perchance on hi way to an insane asylum or to a pre mature grave.

The American people in 1955 con sumed $10,090,000,000. worth o alcoholic beverages. Of this tota $5,035,000,000. was for hard liquo and wine and $5,055,000,000. fo malt liquor.

Marty Mann, Executive Director National Committee on Alcoholism states that "about one billion dollar is the annual cost to society for th

are of inebriates." There are no available figures of other incalculable losses as the aftermath of this staggering spree. Nor are there complete figures of the loss of life. For obvious reasons death certificates do not always show alcoholism as the cause.

In his book *How To Live Without Liquor*, published by Farrar, Straus, and Cudahy, New York, N. Y., 1955, Ralph A. Habas, Ph.D., states that in the United States alone 65 million persons use alcoholic beverages. Of this total 8 million are habitual drinkers and at least 4 million are those whose drinking has become a serious problem to themselves and to others.

The number of problem drinkers among women actually equals or exceeds the number among men, according to Dr. Marvin A. Block, Buffalo physician widely known for his work in alcoholism. In the city of Los Angeles alone, police arrested 5969 women for drunkness in 1956. On a national scale before World War II, 1 out of 6 women was an alcoholic, now it is at least 1 out of 4.

This is not a pleasant record to behold of mothers and potential mothers of the race, who thus cripple their bodies and minds, upsetting their psychic equilibrium. Worse yet, they inflict the irritating alcoholic poison upon the unborn babies, whose very life-blood is that of the mother, circulating through the placental membrane. The cold facts in vital statistics dealing with this subject make distressing reading.

Woman-like, milady, who watches her weight by counting calories in her diet, will deny herself a mayonnaise salad dressing, yet will drink cocktails which greatly exceed mayonnaise in calories. She is also blissfully ignorant of the fact that alcohol disturbs the function of metabolism, causing fatty degeneration of such vital organs as the liver and heart.

When an alcoholic takes a drink, an irritation is set up in the brain. This, in turn, causes a change in the patient's personality which deprives him of his erstwhile rational sense and will. It has been found that an ordinary drink affects the ability to measure distances and as little as two-thirds of a tablespoonful of alcohol diminishes clearness of vision. Many observers hold that, by taking a moderate drink four hours before driving, one is no longer a "safe" driver.

Scientific tests prove that in automobile driving the amount of time between receiving the impression of danger and the reaction to avert it varies from one-fifth of a second to

a second. One or two drinks retard this reaction, and while there is not enough alcohol in a drink to intoxicate, yet there is enough narcosis to lessen spontaneous reaction to emergencies. This may in some motorists make the difference between arriving at the appointed destination a whole man or one of two other possibilities: a spectacular ambulance ride to the hospital or an unscheduled rendezvous with the coroner at the morgue. Something for participants in cocktail parties to consider is that one or more cocktails may supplant caution with recklessness caused by the deceptive buoyancy it produces, particularly in teen-agers.

Accident Facts, 1956 Edition, reports that alcoholic beverages were involved in 26 out of every 100 traffic fatalities in 1955. Of the 38,503 people who died in motor vehicle accidents in 1955 alcohol's share was 9,958.

Society protects itself and the alcoholic against himself, but it is at the mercy of the moderate or social drinker.

A perusal of pre-war European reports in the extensive literature on alcoholism shows that the so-called "wine drinking countries" like Italy and France have their problem of alcoholism and all its evils, even though there is less obvious acute drunkenness. Field Marshall Von Moltke summarized beer-drinking Germany's alcoholism problem when he said, "Beer is a far more dangerous enemy to Germany than all the armies of France."

That alcohol does not provide a stimulus to creative art as some erroneously believe has been proven by many qualified observers. In the March 1946 issue of the *Quarterly Journal for the Study of Alcoholism* Anne Roe, Ph.D., reports a study of the personalities and drinking habits of twenty leading painters who represent all of the current trends in American art. With one exception they have all found that "alcohol is not a good stimulus to creative work and that they do not use it consciously for this purpose. If they have a heavy schedule of work, they may deliberately avoid its use, except to a very limited extent."

One top-ranking artist stated that "a pre-dinner cocktail had made it impossible for him to draw a straight line at eleven at night."

An understanding of the psycho-physiological aspect of the cells of the human body may help to prevent the alcoholic habit. The cell is primarily a unit of life. It has a degree of intelligence of its own, as is seen in its selection of the nutritional elements it needs. The brain cells select phosphorous; the bones, calcium; the hair and nails silicon; and so on

The cell has also a memory of its vn. Indeed what else but cell mem-y is the precise technique of the usician's fingers playing the instru-ent? The typist's lightning-like ngers at work, the dancer's sym-etry and grace of movement? Or e skillful hands of any manual aftsman? All show a perfect ex-nple of cell memory — lessons arned and remembered.

Training the cells to alcohol adap-tion takes less effort, for alcohol a carbohydrate of high caloric con-nt, a deceptive temporary food sub-itute which checks the desire for od, resulting in vitamin deficiency nd cell starvation. The cell may arn to depend upon alcohol for its fe-sustenance. When deprived, it auses acute hunger, a fierce craving, n infernal torture known only to lcoholics and, to a lesser degree, to ose engaged in their rehabilitation.

Witnessing an alcoholic in the nroes of delirium tremens is not a retty spectacle. No less painful is he moral anguish following the hangover" the morning after, when he alcoholic surveys the spiritual nd material wreckage. The remorse nd futility of atoning for the grief nflicted on loved ones are a veritable devil's brew" that only man can onjure for himself.

A noteworthy phenomenon ob-erved by this writer in institutional practice years ago was the effect of meat eating on craving for alcohol. Withholding meat from the patient's diet, while under treatment, caused a marked lessening in the craving which eventually ceased entirely. However, the craving returned immediately after the patient's first meat meal, even after prolonged meat abstention. Significant also is the fact that alcoholism is unknown among non-meat eaters.

There is an obscure factor in Nature which, if recognized and utilized in alcoholism, would help considerably to check the progress of the disease and effect its eradication in the earlier stages. This factor is the "Law of Cycles," erroneously called "habit." Yet it is the very basis and process by which habit is formed.

The cycle begins with the moment of the first thought or act of any kind or of any event, great or small. In alcoholism, the cycle begins with the first drink. It gains momentum with each repetition, until the tendency with some drinkers becomes fixed and compulsive. The cyclic law, however, is equally as effective in *breaking* any habit as it is in forming it—drinking included. It is even more effective when consciously employed. Breaking the first cyclic impulse to repeat an act is difficult; it is less difficult in the second effort and still

less in the third and so on. Eventually the tendency fades out.

It must be emphatically stated that no habit, however firmly entrenched, can long survive the sustained impact of "cyclic law" knowingly applied and strengthened by man's resolute will to conquer.

Letters Of Appreciation

Sidney, Australia

"We are enjoying the NEW OUTLOOK immensely, and in our work are able to pass on the valuable knowledge that it contains to others."
—Mrs. Joan Haddon, School for Understanding

Pasumalai, Madurai Dt., India

"Thank you for all the news and inspiration which your magazine has brought us through so many years. . . ." *—Lloyd Lorbeer*

Honolulu, Hawaii

"Your publication is enjoyed and valued, and I wish to continue receiving it." *—R. Ben Norris (formerly U. S. Educational Commission in Japan)*

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"With renewed interest do I enjoy your comprehensive and inclusive material. It provides the widest and highest approach to modern man's problems on all cultural levels. I pass it around, and we use it as an enlightener in discussions." *—Mrs. Leslie A. (Helen) Hatch*

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"For so small a book, NEW OUTLOOK covers so much ground and is very interesting." *—Mrs. Johnny Green*

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Reading, Pennsylvania

"Always happy to receive each issue of NEW OUTLOOK. Pass same on to interested persons. . . ." *—Paul J. Butler*

The Possibilities Of Life

F. S. Darrow

THAT LIFE offers the noblest possibilities is proved by the throb of expectation and of aspiration which attends the cradle of the newborn child, by the fond dreams for that infant's future, dreams woven by the imagination of its loved ones; by the true poetry and art of all ages; and by the reiterated teachings of humanity's great teachers. Most conclusive proof of all: the magnitude of our opportunities is attested by the "still, small voice" which sings the song of Life deep within our hearts.

During his highest and noblest moments, who has not at one time or another thrilled with the enthusiasm of unselfish yearning? At such moments we *know* that life is worth living. Pessimism and melancholy are the pall-bearers attending the bier of admitted defeat and of cowardly abandonment — pall-bearers who hang their heads in shame and slink away abashed in the presence of strength and of courage. Fortunately for man, these are, and doubtless will ever be, abnormal and only temporary states of consciousness. Although, long, long ago, selfish and personal curiosity caused the human soul, the Pandora of Greek myth, to lose many of the blessings bestowed by heaven upon man, nevertheless there has still remained locked up within the chest of nature, that precious inheritance, Hope.

Take heart! the Master builds again.
A charmed life old Goodness hath!
The tares may perish, but the grain
Is not for death. —**J. G. Whittier**

Progress is the law of life, man is not man as yet. —**Robert Browning**

I, too, rest in faith
That man's perfection is the crowning flower,
Towards which the urgent sap in life's great tree
Is pressing, seen in puny blossoms now,
But in the World's great morrow to expand
With broadest petal and with deepest glow. —**George Eliot**

The possibilities of life, how glorious the prospect spread before aspiration's glance! Those fields of noble endeavor in which the world's helpers and teachers have reaped the grain of Wisdom primeval. Yet despite this vision of the nearness of the Promised Land, how many pass through life without reaching it. How many failures mock the Pilgrim as he treads the pathways! What is the explanation? Each and every one of us is a composite of two natures, one a Lapsed God, the other an evolved animal, the lower nature selfish and petty; the higher, noble and unselfish.

Said the Roman philosopher, Seneca:

God is nigh thee. He is with thee, He is within thee. This, I tell thee, Lucilius! a sacred Spirit is resident in us, an observer and guardian both of what is good and what is evil in us and in like manner as we use Him so He useth us. There is no good man but hath a God within him.

Success in life is not to be gauged by the number and quantity of acquisitions and acquirements, but by the amount of self-discipline and self-control incorporated in our daily living. Ostentation and the outward appearances of success are deadly narcotics and often serve only temporarily to lull into slumber the lions, the tigers, and the hyenas of the lower nature. But strip off the outward conventions and the inward rottenness lies revealed.

Our refusal to deal with facts instead of mere words, our fear of handling ungloved our own personal nature is the reason why, despite the many good intentions, despite the many aspirations, the failures of life are so numerous. A man cannot serve two masters, either the higher nature must subjugate the lower or vice versa. If the possibilities of life are glorious in their opportunities, the reverse is equally true. If the lower nature is uncontrolled, it can and will drag a being clothed in human form to an inconceivable depth of degradation.

Beware, lest in forgetting Self, thy Soul lose o'er its trembling mind control, and forfeit thus the due fruition of its conquests. . . .

Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage! fight on and to the charge return again, and yet again.

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away —ambition, anger, hatred, e'en to the shadow of desire, when even you have failed. . . .

Therefore, we might give close heed to a warning, as the following:

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs

at sprout and grow unseen in the ciple's soul, their stalks wax strong each new trial, they bend like reeds t never break, nor can they e'er be st. But when the hour has struck ey blossom forth. . . . —**" The Voice the Silence"** (derived from the ook Of The Golden Precepts" of e Past). **H. P. Blavatsky.**

The Possibilities of Life! how exnsive are they? History answers e query. What were they to an lexander, a Caesar, or a Napoleon? he Possibilities of Life! What were ey to a Nero, a Catherine de Medi- or a Philip II? What opportunities id life offer to a George Washingon, a Thomas Paine, or an Abraham incoln; to a Plato, a Buddha, a loses, or a Jesus?

Truly the possibilities are limitless or good or for evil. Life is colorless nly when the action of the two natures neutralizes one the other. In roportion to the decisiveness of the ictory gained either by the higher r by the lower self is the extent and he number of the possibilities broadened. Therefore great teachers emphasize in no uncertain tones the necessity of self-study. "Man, know thyself!" and this forming of an intimate acquaintance with one's own nature is one of the secrets which explain the wonderful success that has been achieved by such exemplars.

We moderns of today, perhaps even more than ever before, fritter away our time in scanning outward forms and appearances instead of devoting our attention to the inward realities. If we could only gain the place of peace and silence, our own innermost sanctuary, and if we would still the hubbub and jar of the world of friction, then how petty much would appear, for which at present we are not merely willing but anxious to spend our life's blood, so vital it appears in the present false perspective.

Happy will we be if we can sum up our life's purpose as Socrates did his and say, when the sunset comes:

> I have sought to persuade every man among you that he must look to himself and to seek virtue and wisdom before he looks to his private interests, and to look to the state before he looks to the interests of the state and that this should be the order he observes in all his actions. . . . I do nothing but go about persuading you all, old and young alike, not to take thought for your persons or your properties but first, chiefly to care about the greatest improvement of the soul. I tell you that virtue is not given by money but that from virtue come money and every good of man, public as well as private. **—Apology of Socrates, —Plato.**

The mind is the battle-ground on which is waged the continual conflict between the higher and the lower nature and if we are to attain to real success in life it is of vital importance that the mind and its thoughts be under control and subject to the discipline of the "God-Within," "the Light which lighteth every man who

cometh into the world." Both mind and will must be won, conquered and garrisoned by the soldiers who march under the command of that Light. And woe unto us as human beings if it be in the power of the attendants of the animal without instead of the "God-Within," for if the lower nature is in control, the depths to which it can and surely will drag the dual composite being called man, are fearful.

Steady, earnest pursuance of duty, a constant and unremittent endeavor and aspiration, these are the simple, everyday tools by whose aid we can succeed in clearing our path through the snares and jungles, which so frequently impede and trip up the Pilgrims treading life's highways. Inconstancy, half-heartedness, unwise enthusiasm and emotionalism are among the most efficient of the allies of the lower nature and if we are not constantly on guard, some suggestions of these foes of man will seem so plausible that their real inner ugliness may be quite forgotten for the moment at least. "To him who hath shall be given, but to him who hath not shall be taken away even that which he hath." There is no tim and place for neutrality. "He who not with us, is against us."

To drift through life is to invi disaster and will certainly sooner later lead to shipwreck for it is play fast and loose with honor, dut and with other virtues which mak life worth living. Exercise and con tinual edeavor, physical, mental an moral, are productive of characte and muscle, physical, mental an moral, while their absence leads t inevitable bankruptcy and weaknes

Failures and sorrows can be mo efficient captains when marshaled b the will in the ranks of the allies c the "God-Within." Mere outwar prosperity and apparent success muc more frequently entice to misfortune Failures can be used as stepping stones and as beacons of light. In domitable perseverence and fearless ness are the qualities which dissi pate or surmount the illusions an obstacles, which at times seem t loom so large. Man must raise th animal by the "God-Within" an not suffer the "God" to be lowered by the animal.

Look backward, how much has been won!
Look round, how much is yet to win!
The watches of the Night are done!
The watches of the Day begin. —**Samuel Longfellow**

Although our lower nature tries to persuade the will and the mind that its conflict with the "God-within" i inevitable and unavoidable, this i

ut one of the many falsehoods used y the animal to insure its hold on ie mind and on the will, for the igher Self is really the friend of ie lower, at least in the case of the ian who is self-conquered.

What then are the possibilities of fe? The possibilities of life are ex-ctly what we ourselves make them. Ian is the weaver of his own destiny.

Thou canst create this "day" thy nances for thy "morrow." In the Great Journey," causes sown each our bear each its harvest of effects, or rigid Justice rules the World. With ighty sweep of never-erring action brings to mortals lives of weal or oe, the karmic progeny of all our rmer thoughts and deeds. —**Voice f the Silence.**

If we make a good and wise use f the present we can trust the future o take care of itself. The possibilities f life! "Act thou for them 'today' nd they will act for thee 'tomor-ow'." No failure is irremediable, no uccess sufficiently decisive, to per-nit of subsequent inaction. My own will come back to me, for

The Books say well, my brothers, ach man's life the outcome of his ormer living is.

Individual responsibility is the key to real success. The shouldering of responsibility makes moral athletes, its shifting makes cowards and slaves. If man is a free and morally responsible being and the possibilities of life are limitless and ever recede into infinity, just as the horizon ever spreads before the advancing traveler, what is the logical inference? The perfectibility of man, and therefore said Jesus, "Be ye perfect, even as your Father who is in heaven is perfect," or, heed the dictates of the "God-within" and be at one with your own Higher Self.

No condition is too hopeless to permit reform. No attainment is too lofty to prevent the possibility of a fall. No one so degraded but that by self-exertion he may rise; no one so exalted but that by self-debasement he may stumble. Truly, like man himself, the possibilities of life are dual. No success which permits the abandonment of caution, no failure sufficient to warrant despair.

Not enjoyment, and not sorrow,
Is our destined end or way,
But to act, that each tomorrow
Find us farther than today.

. . . . .

In the world's broad field of battle,
In the bivouac of life,
Be not like dumb, driven cattle,
Be a hero in the strife!

Trust no Future, how'er pleasant.
Let the dead Past bury its dead.
Act—act in the living Present.
Heart within, and God o'erhead.

Lives of great men, all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.

The innate divinity of man, his absolute individual responsibility and accountability for what he makes out

of life, and his inherent perfectibility --these constitute an important part of Gospel, world-old but ever new. Then opportunities for advancement will ever increase and multiply exactly in proportion to the success with which we grasp the present possibilities.

With wider view comes loftier goal,
With broader light, more good to see.
With freedom, more of self-control,
With knowledge, deeper reverence be! —**Samuel Longfellow**

Build thee more stately mansions, O my soul,
As the swift seasons roll.
Leave thy low-vaulted past.
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea.

AFLAME

NOT UNTIL I WENT to the churches of America and found the pulpits aflame for righteousness, did I understand the greatness and genius of America. America is great because America is good. When America ceases to be good, America will cease to be great. —Alex de Tocqueville

The Drawing Power Of Thought

Eugene E. Thomas

EHIND EVERY branch of classi-ed facts, which we label with the ame of one of the sciences, it is easy) see there is a mystery, and there-)re to the hidden or metaphysical 'e must turn for the true science of ll things. This is especially true of iat greatest of all subjects, MAN. lis body is a mere mask, as the word person" signifies, behind which the eathless and eternal man acts, much s the true actor would masquerade n the costume and make-up best uited to the role or part taken.

If there is such a thing as getting ehind the outside appearances to the eal facts, or "generalizations," such t field would, if explored, be most ruitful in results.

The real essence of things lies be-ow the surface, and, when we reach he very center, we find ourselves in t new and radiant world with almost verything changed. Our power in-reases and can only be measured by)ur degree of such knowledge.

Electricity is a powerful force in he hands of an Edison, but was not so just previous to the time of Benja-min Franklin. It is a proved fact that man has within himself latent powers greater than electricity, a knowledge of which would place in his possession great possibilities of usefulness to himself and to others. He now works his mental batteries the wrong way. He acts on the principle that his *body* is doing the work, and therefore, in his struggle, hustles and hurries it to the point of exhaustion —the exhaustion of his real thought-force. A person cannot project his thoughts to accomplish results even far from his body if he is on the run all the time. His very efforts are driving farther from him the things he seeks. A little knowledge of the laws of thought will teach him to reverse this process and accomplish much more without struggle or effort.

To metaphysical science belongs the knowledge of why these things are so, which is the first step in their attainment, and is the searchlight which will make luminous the truths contained in every book of the Bible. If orthodox persons care more for the truths of that sacred book than they do for the glaring absurdities they have blindly built from it into their crumbling structure, they will

welcome this searchlight and these metaphysical teachings all the more, because they are thus proved to be the real teachings of the Christ.

Metaphysicists have long foretold that these would be years of great awakening when such truths would rapidly come to light and bring in their train great changes and readjustments that would sweep away great fortunes, great humbugs, and the general debris which has resulted from our blindness and materialism. This is according to the great law of cycles shown throughout nature.

It is not the purpose of this article to shroud the power of thought in needless mystery, but to suggest that so-called supernatural powers are not supernatural, but founded on natural laws which are not evident to the materialistic mind.

It would seem that in the innate divine Order such knowledge carries within itself a peculiar safeguard. This safeguard is that it is impossible for a person to go deeply into this subject until it is safe for him to do so. In other words, he cannot understand or believe in certain of its basic principles until he has the purity and morality which will make such knowledge safe in his hands. It furthermore points to a code of morals that is sublime and offers rewards for obedience that are irresistible.

The power of thought has an important bearing on one's health, his business, and every relation he sustains to the world. If he studies simply its outer forms, so that he may, through hypnotic influence, bend someone to his will for some selfish purpose, or work vengeance on his enemies through the use of unseen forces, he will, sooner or later, find the way barred to more practical and important knowledge and will be sure to reap for himself a harvest of retribution instead of its normal fruit, even as Jesus taught, "As a man soweth so shall he reap." As the acquirement of wealth carries with it a corresponding responsibility for its proper use toward others, so the acquirement of this order of knowledge correspondingly increases one's responsibility for its proper use.

Thought is a rate of vibration—a high rate of vibration, which is capable of dissolving or changing all other rates. Every solid in the universe, being only in a rate of vibration, is ready to become fluid to any higher rate.

Our entire environment, our surroundings, our friendships, are our magnetism and are ever changing our poles of thought.

One of the basic principles is that "thoughts are things." Good thoughts are constructive and evil thoughts are destructive, even as psychosomat-

medicine is proving. The earnest esire to do right carries with it great ower. Right and justice carry with iem a rate of vibration that is im- iortal. Thought vibrations are in- nse and powerful in proportion to ieir approach to right, purity and ie Eternal. High motives and purity f thought are of great power for urselves and others.

Powerful, vibrating thoughts will manate far and near, even while we leep, and gradually saturate and ingle with the minds of people we re to contact in the future, and will orm thought-links, or invisible wires, onnecting us with them and will help nfluence them to come and deal with s.

It is said, "A man must have his houghts centered on his business in rder to succeed." This is the phi- osophy of it, and these are the in- isible wires that will tend to lead ustomers to us, even in business.

Thoughts with pure and high mo- ives will connect us with the best in eople and will attract chiefly per- ons of character and high mental aliber. Tricky thoughts would bring is tricksters, who in time would in ome way injure us, even if it were nly to speak ill of us.

Such thoughts of right and good will, being constructive, will inspire others with the same spirit of good will, which is also a vibratory power that will do us good, even if they never speak of it in words. The opposite would do us harm.

The thief little knows of the unseen forces that attract him to his chosen victim and perhaps carry him right by places and persons he could rob with more ease and success.

How little do we realize that some species of dishonesty or deception, and even the reading of theft, murder, scandal and burglary in the morning papers, perhaps at breakfast, when we are, (or should be,) in an absorbing mood, will connect us with the thought-current that is apt to bring the thief or trickster to us!

It would take much longer to give even a bird's eye view of this subject, or enumerate the many practical bearings it has on life. We have within us powers capable *now* of bringing results and happiness greater than any we have ever dreamed of or even read about—results that would revolutionize our lives and methods of action. A peaceful, noiseless revolution from an unlooked-for source is usual with the coming of spiritual powers and light.

Quotes Of The Day

David Sarnoff: The final test of science is not whether its accomplishments add to our comfort, knowledge and power, but whether it adds to our dignity as men, our sense of truth and beauty. It is a test science cannot pass alone unaided.

Rev. Robert J. McCracken: Much of our moodiness springs from self-absorption. We are too much wrapped up in ourselves. As a rule, the person who succeeds in forgetting himself in his work or in the service of others, finds life full of zest and flavor.

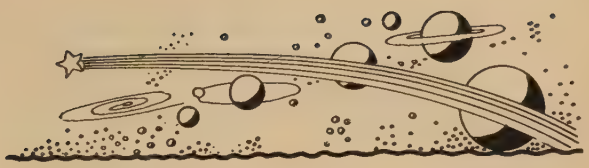
Norman Cousins: The tragedy of life is in what dies inside a man while he lives—the death of genuine feeling, the death of inspired response, the death of the awareness that makes it possible to feel the pain or the glory of other men in yourself.

Ludwig Lewisohn: In all ages the drama, through its portrayal of the acting and suffering spirit of man, has been more closely allied than any other art to his deeper thoughts concerning his nature and his destiny.

M. W. J. A. Klein: The radiance of light and love is lengthened every day as our cabletows stretch out beyond land and sea, forming a sure basis for the broad concepts of national, international and world fellowship.

Floyd Irving Lorbeer: The ability to reason and to unify our knowledge is one of the greatest of talents. . . . Few persons, however, make a serious effort to reason, for much of the talk of life is the giving back of what has been seen and heard with little attempt to grasp the wholeness and unity of life.

Albert Schweitzer: It is our task to unearth and proclaim once more the indestructible rights of man, rights which afford the individual the utmost possible freedom for his individuality in his own human group; human rights which guarantee protection to his existence and his personal dignity against every alien power to which he may become subject.



Quotes Of The Ages

Samuel Johnson: If a man does not make new acquaintances, as he advances through life, he will soon find himself left alone. A man, Sir, should keep his friendship in constant repair.

Robert Louis Stevenson: There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good: myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.

Gamaliel Bailey: We live in deeds, not years; in thoughts, not breaths; not in figures on the dial; we should not count time by heart-throbs. He most lives who thinks most, feels the noblest, acts the best.

Seneca: A man's ability cannot possibly be of one sort and his soul of another. If his soul be well-ordered, serious and restrained, his ability also is sound and sober. Conversely, when the one degenerates, the other is contaminated.

Isaac Newton: I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore, and diverting myself in, now and then, finding of a smoother pebble or a prettier shell than ordinary, whilst the great oceans of truth lay all undiscovered before me.

Ralph Waldo Trine: Nothing comes by chance, for in all the wide universe there is absolutely no such thing as chance. We bring whatever comes. Are we not satisfied with effects, the results? The thing then to do is to change the causes.

Francis Bacon: Man, being the servant and interpreter of nature, can do and understand so much, and so much only as he has observed in fact or in thought of the course of nature. Beyond this, he neither knows anything nor can do anything.

Albert Einstein: Peace cannot be kept by force. It can only be achieved by understanding.

The Glory And Beauty Of
The Persian Garden

Amir de Farrokh
Professor, University of Tehran, Persia

IF YOU HAVE not been in Persia in some period of your life, you cannot perhaps appreciate the magnificent work of nature—the glory and beauty of Persian gardens, enchanting and intoxicating.

The Persian gardener seems to perform wonders with his talents and his spade. He has learned from infancy to tend flowers. The glorious sun in the cloudless blue sky, shedding its light and warmth on the delicate primrose and frail anemone, does the rest and helps the gardener to further glorify the concept of the Persian garden.

The Persian has always had a passion and an insatiable longing for the artistic and the beautiful; the red rose and the nightingale. He is eager to find a running brook with wild flowers and green grass around it. He sits at its brink and listens to the music of the stream as it gently flows over shining pebbles, seeming to gently kiss each stone it passes on its watery pilgrimage.

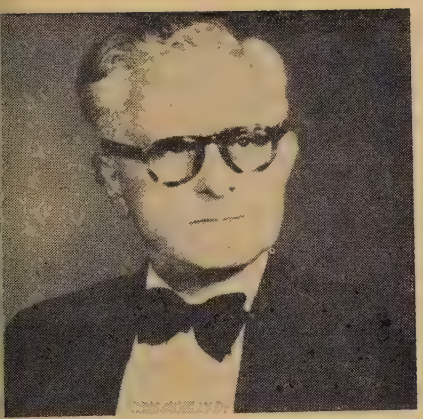
It is this love of the beautiful that for centuries has inspired the Persian gardener to arrange his flowers in such a way as to produce the greatest effect for the delight of the senses. It is this secret that has made the name of the nightingale and the rose immortal, both in poetry and in prose.

In the same way that the carpet weaver of Persia performs wonders with his art of blending color by placing every knot in its right place, so the gardener knows instinctively where to plant the right shades in order to give the garden the greatest and the most pleasing effect to make it a place of real enchantment.

In the old days the evergreen cypress, with its stately, majestic head towering above the walls, was king of all. As Lord Byron sang,

"Dark tree! Still sad when other's grief is fled,
The only constant mourner o'er the dead."

In Shiraz, Persia, there are many large gardens, such as "Baghi Eram," "Baghi Delgusha" and "Baghi Sultani," where very old cypress tree



abound. These stately trees have given Shiraz a most beautiful aspect. From a plane approaching the city, one is confronted with the enchantment of dark green cypresses thrusting loftily into the air; majestic, noble and imposing.

There are a number of cypresses in the large garden where the tomb of Hafiz, the great poet of Persia, reposes. In the garden tomb of Saadi there are cypress trees which have stood for centuries and are still as green as ever.

There are few of the old flower gardens remaining in Iran, for modern conditions seem to discourage the relaxed way of life. In its place, a new life has been introduced which is most exacting in its demands, causing one to realize that the old luxuries of the past are at times out of the question. Low income families cannot afford to keep a gardener and are obliged to do what they can in caring for the flowers themselves.

Tending flowers is a delight to the Persian. It is a kind of work he loves, for he knows that the pleasure which he derives from the sight and the perfume of roses and hyacinths makes life more enjoyable and desirable; "striking from the calendar unborn tomorrows and dead yesterdays," in the words of Omar Khayyam.

The Persian commoner's wants are so few that his whole attention is directed toward the beauties of nature, and he devotes his free time to looking for a place near flower beds and a running stream where he can squat and smoke his "chapagh," or pipe with the long stem. This contemplation is the height of enjoyment as he understands it; he is verily in Paradise.

The few European travellers who visited Persia centuries ago, such as Jean Chardin, highly praised the Persian garden's glory and beauty. Chardin (1614-1713) was a French jewelry merchant, who became the favorite purveyor of Shah Abbas of Persia. Chardin eventually produced a most admirable book of his travels and experiences.

Although Chardin lived nearly three hundred years ago, his descrip-

tions of the Persian flower gardens of those days are as current as though he were describing those of our own generation in Iran, for very nearly the same technique prevails. He maintains that the Persian gardener of those days knew little of flower cultivation, and that nature was doing so much herself that art had little left to do.

Chardin describes the Persian garden as a pool of water in the center of a large enclosure, with a smaller pool on either side. The ground between them was planted with flowers and fruit trees without any ordered design.

The beauty of the flowers of Chardin's time and now are the same and their perfume is just as intoxicating. Some writers have gone a step further by saying that the flowers of Persia are more attractive than those of European gardens.

Another writer, Langlis (1763-1824), the famous Orientalist who has written the history of Persia, also praised the gardens and "their wealth of blossoms." Love of beauty, poetry and culture is the Persian's second nature, and it is to be expected that the gardens should have improved since the time of Chardin and Langlis.

Centuries of inertia in science and industry have not touched the Persian's sense of the beautiful but have improved it to a very great extent. We are people who have always been worshippers at the shrine of beauty.

THERE ARE one-story intellects, two-story intellects, and three-story intellects with skylights. All fact collectors, who have no aim beyond their facts, are one-story men. Two-story men compare, reason, generalize, using the labors of the fact collectors as well as their own. Three-story men idealize, imagine, predict; their best illumination comes from above, through the skylight. —Oliver Wendell Holmes

Man Is Not A Thing

Shirley J. Nicholson

DR. ERICH FROMM in the March 16 Saturday Review warns that we must not ignore aspects of modern psychology which are dangerous and destructive to human spiritual development. He points out that the Delphic ideal, "Know thyself," in modern times has come to mean knowing the customer, or the worker, and knowing how to manipulate him for one's own uses.

Dr. Fromm questions to what extent one can ever know oneself or another. Man cannot be known completely rationally because he is not a thing. "Life in its biological aspects is a miracle and a secret, and man in his human aspects is an unfathomable secret." The further we reach into the depths of our own or another's being, the more the goal of full knowledge eludes us.

To know ourselves in a psychological way is really negative knowledge. It means to overcome the illusions we have about ourselves. To know another person means to overcome what Fromm terms "parataxic distortions," or qualities which we believe another person to possess but which actually exist only in our own minds. Psychology can show what man is not and can help us remove distortions and illusions, but "the soul of man, the unique core of each individual, can never be grasped and described adequately."

There is a path other than that of psychology to knowing man's secret, the path of love. This is an active penetration of the other person in which desire to know is stilled in union. Knowledge from the act of fusion is of a different order from thought-knowledge or psychological knowledge. Psychological knowledge perhaps must precede full knowledge in the act of love, but knowledge of another in his ultimate essence comes only through love.

Psychology is limited in its inability to lead to full knowledge of oneself or another. Dr. Fromm points out the dangers in ignoring this limitation. Modern man, frightened, lonely, little capable of love or "central relatedness," in his search for closeness seeks knowledge, seeks psychology. "Psychology becomes a substitute for love, for intimacy, for union with others and oneself; it becomes the refuge of the lonely, alienated

man instead of being a step toward the act of union." It does not replace the act of ultimate commitment or the "courage to be."

To develop into what he potentially is, man must go through an unending series of rebirths. He must give up certainty and defenses and take the jump into the act of commitment, concern, and love.

Dr. Fromm believes that too often the psychoanalytic situation is a substitute for this crucial jump. No amount of talking nor depth of psychological insight can take the place of the act, the commitment, without which no real change occurs in a human being.

When psychoanalysis is viewed this way, the psychoanalyst must himself overcome his alienation from himself and his fellow man, so prevalent in modern times. The tendency to look at modern man as a "thing," a bundle of energies to be invested on the market; to think of one's fellows as things to be used for profitable exchange, has no place in psychanalysis. Rather than looking a the patient as a "thing" with part which need to be fixed, he must be come a unique totality. The analys must be capable of "relating himsel to the patient from core to core, an in this relatedness to open the path for the patient's spontaneous experi ence, and thus for the 'understanding of himself. . . . He must become one with the patient, and at the same time retain his own separateness and objec tivity."

The final understanding is a sud den, intuitive, overall grasp. It ca be prepared for by many cerebral in sights, but can never be replaced b them. According to Dr. Fromm, "I pschoanalysis is to develop in thi direction it has still unexhausted pos sibilities for human transformatio and spiritual change. If it remain enmeshed in the socially patterne defect of alienation, it may remed this or that defect, but it will becom another tool for making man mor automatized and adjusted to an alien ated and basically 'inhuman' society."

ONCE UPON A TIME we used to read in the obituary column that so-and-so "completed his education" at such-and-such a college. But the phrase, I am glad to say, has about gone out of use. We now know that if a man's education is finished, he is finished. —Edward A. Filene

Culture And Its Modern Aspects

Leonard Wenz

Teacher in the Public Schools, Denver, Colorado

Culture is one thing, and varnish another. —Emerson

DOWN THROUGH the pages of history, culture had always been considered the hobby of a minority. It was invariably considered an ultra-aristocratic device to be used to indicate that the privileged few differed from the common herd. Today, all of us have an opportunity to attain a high standard of culture. As a consequence of the machine age, we have more leisure at our disposal than at any other time in history. We have infinite opportunities to participate in a wide variety of cultural activities. We have the educational facilities to bring a high degree of culture to virtually all of the citizens of this country. The great media of communication—radio, television, movies and the newspapers—are a tremendous potential to spread culture to every town and hamlet in our land. Yet we are, as a nation, culture shy.

To the thoughtful folk of this as well as other countries, we are a nation of great industrial ability but low cultural attainment. Some see a general decline in the culture of the whole West and, looking about us, we can see some reason for their apprehension. In the field of literature, we do not buy books of quality nor read them in proportion to our numbers, our wealth or our pretensions.

About one person in five reads books. Fully 90 percent of the books that are read aim to please or appeal to emotion and sentiment, belief or self-interest. We have only a few magazines of high quality and general appeal for a population of 165 million. Their circulation is rather limited, but constant. Meanwhile, the magazines that appeal to the rank and file of the populattion are the digests, digests of digests, pictorial magazines, cheap fiction, comics, and the big, slick advertising journals. The contents are generally designed to entertain, not enlighten.

In the field of music, the symphony orchestras have to beg for financial support to survive, as do also the big opera companies. Art and poetry are at a low ebb but it is understandable because their modern exponents de-

sire to be vague and difficult rather than clear. They are more concerned with form than with content. There was a time when the great philosophers were the leaders of culture, but today they fight a rearguard action and, in many quarters, are looked upon with disdain.

What do we mean by culture? It would be dangerous to attempt a definition of it, for culture means many things to many people. What it includes first of all is a comprehensive view of life, both historic and contemporary. Matthew Arnold said that it is to know the best that has been said and thought in the world. Modern historians and anthropologists think of culture in terms of societal unity or wholeness rather than personal culture. However, in the final analysis, the personal and social aspects of culture are inseparable. The quality of the culture of any society will depend upon the sum total of the cultural attainments of the individuals in that society.

Vogt, in his scholarly book, *Cult And Culture*, writes: "Culture is a satisfaction in things of the spirit with a minimum of material necessities. It is an ideal beyond the aggressive desire for wealth and power." This brings to mind an observation made by Santayana: "You will do the least harm and find the greatest satisfactions if, being furnished as lightly as possible with possessions, you live freely among ideas." This suggests that, if one believes in personal culture, he must have an inherent desire to improve himself by becoming more sensitive to the beauties of nature, to music, to thought, to religion and to philosophy. His primary concern would be to improve himself and his environment with a willingness to consider anything new. He would be broad-minded enough to look at both sides of an event or belief. The cultured man would have simple tastes and desires. He would not be unduly wasteful nor overly acquisitive. He would not measure another man by the amount of his material possessions, but by his character, his knowledge of life, its history, its long climb from bigotry to intellectual freedom, from savagery to civilization.

What is the outlook for the future? Those who have made a study of the problem are of the opinion that the present cultural outlook may persist for a generation or two. We may not see a reversal of the trend in our time. Crass materialism may be in the saddle today, but the time will come again when people will tire of worshipping material gods—chasing the will-o'-wisps—and, after a long period of unrest and uneasiness, will see the stark reality that the love of ease, the refinements of wealth, self-

omplacency, and the neglect of the hings of the spirit are the seeds of elf-deterioration and national decay. Meanwhile, those who may be impaient can find solace and comfort with Ruskin, who wrote: "The soul is plastic and a person who every day looks upon a beautiful picture, reads a page from some good book and hears a beautiful piece of music will soon become a transformed person, one born again."

TRUTH OR CREED?

Truth is larger, ampler than any mere creed holds.
Each separate faith only some phase of truth enfolds.
Who seeks the truth shall never cease to find
Steeper grades but greener pastures for the mind.
If to a portion and not the whole of truth
One binds himself, his vision dulled — in time forsooth
Shall follow, by act of providence or fate,
A rude awakening from a placid state.
Who pursues not truth but follows dark desire—
Mires soul in sense, and forfeits that inner fire
That lights the soul and is the soul's birthright.
Unlit within—how have we lost the soul's clear sight!

—E. Morris Bayley

IDEAS ARE COSMOPOLITAN—They have the liberty of the world.—You have no right to take the sword and cross the bounds of other nations, and enforce on them laws or institutions they are unwilling to receive.—But there is no limit to the sphere of ideas. Your thoughts and feelings, the whole world lies open to them, and you have the right to send them into any latitude, and to give them sweep around the earth, to the mind of every human being.

—Henry Ward Beecher

EDITORIALS

Learning And Experience

ONE OFTEN HEARS such remarks as "Experience teaches," and "We must learn by experience"; but this is a half-truth (if there is such a thing as a half-truth); and half-truths are said to be dangerous. Many proverbs and aphorisms are used to emphasize strongly some one side of a question which it is desired to emphasize at the moment; and it has been remarked that proverbs go in pairs. As regards learning and experience, the other side of the question is put strongly by Roger Ascham (1515-1568) in the following extract from his *The Schoolmaster*:

Learning teacheth more in one year than experience in twenty; and learning teacheth safely where experience maketh more miserable than wise. He hazardeth sore that waxeth wise by experience. An unhappy master is he that is made cunning by many shipwrecks, a miserable merchant that is neither rich nor wise but after some bankruots. It is costly wisdom that is bought by experience. We know by experience itself, that it is a marvelous pain to find out, but a short way by long wandering. And surely he that would prove wise by experience, he may be witty indeed, but even like a swift runner, that runneth fast out of his way, and upon the night, he knoweth not whither. And verily they be fewest in number that be happy or wise by unlearned experience. And look well upon the former life of those few, whether your example be old or young, who without learning have gathered, by long experience, a little wisdom, and some happiness; and when you do consider what mischief they have committed, what dangers they have escaped (and yet twenty for one do perish in the adventure), then think well with yourself, whether ye would that your own son should come to wisdom and happiness by the way of such experience or no.

Perhaps a good deal of misconception arises from not accurately defining our words, as so often happens;

in this case the word "experience." Does it mean my own experience, or experience in general, including that of other people? If the latter, then I may, and should, avail myself of other people's experience, in the form of learning imparted by the spoken or written word. In this case, learning and experience overlap considerably in their meanings; for learning is the digested experience of other adventurers. No one would go so far, in their advocacy of the necessity for experience, as to advise every agriculturist to experiment anew for himself, instead of getting information from other agriculturists or their books. And the same may be said of a multitude of similar cases. Why then should the adventurer in life be sent forth to sow and reap his wild oats without guidance from those who have sown and reaped wild oats before him?

The fact is that we must avoid one-sided and extreme views, and recognize the necessity for both learning and experience. The man who tries to learn swimming out of a book, and the man who throws himself all untaught into deep water, are alike drowned.

The education which fits young people to cope with conditions in life is that which combines principle and practice intimately. In some methods of moral education it is too often the case that moral rules are a preconceived system, to be applied with more or less success to actual circumstances; and often the fit is a bad one. But in a balanced method, the actual circumstances of life provide the material for the moral instruction, which this figures as an *interpretation*. Experience has proved —what might in any case have been foreseen—that the daily life of the child affords all necessary opportunities and materials for acquiring the art of self-control and every power which will be needed in the wider sphere of life in the world. If ever the training of children in a secluded institution has the effect of producing "hothouse plants," unable to stand the temptations of the world, then the reason for this state of affairs is to be found in the inadequacy of the training given in the said institution.

It is not circumstances, but our reaction to them, that matters. This latter can be regulated by applying wisdom to the small affairs of life. The weak man, who succumbs to circumstances, is one who gives way to his selfish or sensual impulses in spite of his own better judgment, for he has never learned self-control. Teach the child self-control in the small circumstances of his daily life, and the art thus acquired will serve for the greater temptations. In ideal

training, the motive for such self-control is not arbitrary authority, or the desire to win approval, or a refined self-interest; but a real sense that the higher nature is the true center of life, and the selfish and sensual impulses are intrusive forces.

Thus the pupil of this method is not left to glean perilous experience without previous knowledge, nor given instruction without experience, but the two are ultimately combined. Unapplied knowledge is a futile encumbrance.

Investigation Into The Labor Movement

THERE USED TO BE a theory, popular in its time, that we live in an oscillating universe and that all things could be explained and even anticipated if we could discover where we were situated on the arc of the swinging pendulum.

This idea was crystallized in such trite sayings as "Whatever goes up must come down," "History repeats itself," "The tides of fate," and so on. There were countless others.

For the individual this line of thought was sometimes unfortunate. One could be persuaded that "Prosperity was just around the corner" and would return inevitably if one had the patience to wait it out. Time would solve all problems. What is a problem today will certainly be drowned out by the resurging tides of the future, and all that. Historians contributed to this notion by their summaries of the rise and fall of empires, as though such things were rhythmical and inevitable. Some still maintain this position.

Gradually this idea became modified by the impression of a "rising spiral" of events. This conceded a certain superficial trend toward recurrence of all things, but saw also a sort of constant progress toward some higher, more complicated, and probably unpredictable future. Evolutionists contributed to this theory by their dictum that "life is inevitably altering, always from the simpler to the more complex."

No matter what the validity of such ideas, a pronounced oscillation in the thoughts, or fashions, or, if you will, fads, of men seems apparent. Since Americans are as human as anyone, they have been subject to this ebb and flow toward and from fixed positions or, as some would have it, fixations.

Citizens of older nations seem fond of asserting that we are the victims of these dizzying swings because we are a "young" or an "immature" people, not seeing as clearly as do we

hat they, too, when seen in perspec-ive, reveal an identical failing.

Probably this rise and fall, in and out, this way and that oscillation is a good thing, for it is by change that progress is made. But there is a dan-ger, too, in violent gyrations of atti-ude or policy. Sometimes we rush so swiftly to one pole or another that we miss the meaning of everything we pass enroute.

What brings these reflections to mind is the current Senate investiga-ion into the Labor movement and the rackets which may or may not have become attached to it.

Labor is an honorable and per-petual activity of man. Organized abor is something else again, but it was an inevitable outgrowth of the age of industrialization.

During times of prosperity, in this country and others, organized labor often comes under scrutiny. This may be in part because jobs are plentiful, wages ordinarily high, and workers do not feel the pressing need for a cooperative approach to employers. Their worker organizations, there-fore, are open without much protest to probing and investigation.

However, this alters in times when the economic wheel rolls more bump-ily and less swiftly.

In depression times work is at a premium, the wage level sags, and employers, looking for places to slash their budgets, look suspiciously on padded payrolls and uneconomic work and workers. Then the unions return to the favor of their members. The worker senses the need of or-ganized strength if he is to survive. Unions become strong and politically more potent. When they are political-ly effective, they are less subject to scrutiny by politicians who must seek to win the votes of their membership.

The labor movement, as most ob-jective persons probably would agree, was late on the scene and was sorely needed when it finally arrived. The excessess of employers, rather than the venal greed of the workers, brought them into being. It may be that, following their great surge onto the national scene which began with the depression-inspired Wagner Act, the way was paved for excesses by organized labor. The Taft-Hartley Act may not have entirely precluded these. Possibly additional legislation is now called for.

Certainly it is the right and duty of legislative bodies to conduct in-quiries at all levels of our society to determine what laws are indicated and how they should be framed. We think that such investigations, if seriously conceived and properly con-ducted, are necessary and good.

The current investigation into the Labor movement apparently was long

overdue. Material so far uncovered indicates that it will serve a useful purpose. Senator McLellan has suggested that the probe might continue profitably for a year or longer. If so, it is likely that many more Dave Becks may be brought to public attention, and other Scrantons, too.

We repeat, we think this is a good thing.

But we see in it a danger. At the outset we commented on the tendency of human beings to oscillate violently from one pole to another—from one attitude to another.

We see a danger that the entire Labor movement, which in the long view is good, may be tarred with the brush wielded by the Senate investigating committee, which we also think is a worthwhile unit doing a necessary job.

The Labor movement reached a peak of popularity under the late President Roosevelt. We would not want it to reach the depths of disfavor under President Eisenhower.

If there are evils in the present movement, in the heads of unions and in the tactics of unions, as apparently there are, these should be corrected. But it would be a mistake to burn the house down to roast the pig. We would not want to see the organized Labor movement dominate the political or social life of this country, but we think it has a vital, necessary role to fill.

It can better fulfill that role if its house is cleaned. Apparently it will take legal action to accomplish this.

—Dan L. Thrapp

IT IS ONLY through labor and painful effort, by grim energy and resolute courage, that we move on to better things. —Theodore Roosevelt

FORUM

PROBLEMS OF THE DAY

The Debate On Kashmir:

A Statement Against And Another Favoring India's Action

IT IS THE opinion of the NEW OUTLOOK that India's recent action concerning Kashmir was abundantly justified for reasons that are probably apparent to our readers.

In February the *Christian Century*, a highly respected journal of liberal thought, in an editorial sharply criticized the action of Mr. Nehru. We thought the editorial ill-advised, and noted with satisfaction that the publication later carried a lengthy statement from Methodist Bishop J. Waskom Pickett outlining a position similar to our own.

Because we feel that this is a matter of importance, we here present both the original editorial of *Christian Century* and the rebuttal by Bishop Pickett, who is now professor of missions at the Boston University School of Theology. We would also like to make clear our admiration for the *Century's* policy which made it possible for it to carry the statement of a position so sharply at variance with its own. It seems to the NEW OUTLOOK that this is liberal journalism at its very best.

INDIA CAUGHT IN THE KASHMIR CRISIS

THAT NO PLEBISCITE has ever been taken in Kashmir, in spite of an agreement reached in 1949 that the future of the state should be decided by that means, is only one aspect of the new crisis created by India's annexation of that land. The January 24 vote by ten of the eleven members of the United Nations Security Council, with Russia abstaining, ordered India to stop actions intended to result in her taking over the province and demanded that the plebiscite be held. Defiance of the United Nations

order will be likely to result in bloodshed, for a majority of the people of Kashmir are Muslims and desire to identify themselves with Pakistan. (Unquestionably it is fear of this majority which has inhibited India from conducting the plebiscite). For nine years, in spite of the United Nations' persistent efforts to bring about a settlement, this dispute has simmered along, fed by the resentments which split Pakistan from India. One of the saddest results of that decision was the wholesale uprooting and exchange of population. Literally millions of Muslims and Hindus left India and Pakistan respectively, while other hundreds of thousands died or were wounded and robbed in communal strife. Such upheavals are not easily forgotten or surmounted. V. K. Krishna Menon, India's peculiar representative to the United Nations, argued against the order stopping annexation, alleging that Pakistan had committed "aggression" against India. His seven and one-half hour filibuster convinced nobody and brought gratification only when he said India would not use force. It is to be hoped that the United Nations' action will awaken Prime Minister Nehru to the realization that India's influence in the world community is more seriously weakened by her nationalistic behavior in relation to Kashmir than by any other policy his government has followed. It may be news to Mr. Nehru that his Kashmir policy is, according to some of his persistent supporters, the reason why the Nobel peace prize has not been given to him. —*Christian Century*

A COMMUNICATION

MY ATTENTION has been called to your editorial "India Caught in the Kashmir Crisis" (Feb. 6). You will remember me as the senior bishop of the Methodist Church in India and Pakistan. I retired last November after 46 years as a missionary, 21 of them in the episcopal office, and am now a teacher at Boston University.

Your editorial has shocked me and many others. It incorporates a number of inaccurate statements and is very unfair to India and Mr. Nehru. Your first statement is misleading in saying that an agreement was reached in 1949 that the future of Kashmir should be decided by means of a plebiscite. An "agreement" was not reached. Mr. Nehru agreed to cooperate in a plebiscite *provided* two conditions were first complied with. Pakistan rejected these conditions.

In the same sentence you mislead your readers in writing of a new

risis created by India's annexation f that land. "Annexation" is a peuliarly improper word to use in the ircumstances. Kashmir has been a art of India for more than 2,000 ears. Through the legal procedures aid down by the British government y which princely states were to deide their accession to India or Pakisan, Kashmir's state government acceded to India. But Nehru demanded hat the Kashmir state government ree the officers of the Kashmir Poitical Conference, the only approach o a democratic organization then in he state, and call on the president f the conference to be the *diwan*, r chief minister. This was done, and he new government, overwhelmingly made up of Moslems who had been n prison for agitating against the maharajah's previous government, confirmed the application for accesion to India. You have chosen to ignore the record and to interpret the recent promulgation of a state constitution formed by a constituent assembly, democratically elected, as an annexation of Kashmir by India.

You say further that the United Nations Security Council *ordered* India to stop actions intended to result in her taking over the state (not "province" as you say). The Security Council's action was misconceived and tragically wrong, but was not an *order* to stop actions intended in any way to change the status of Kashmir.

You refer to the tragedies that followed the separation of two sections of India to form Pakistan, but you seem to have no hesitation about trying to further the separation of a third section. Do you not realize that an attempt to hold a plebiscite now, nine years after Pakistan refused to agree to a plebiscite on the conditions laid down by Mr. Nehru, is grossly unfair to India? And do you have no sense of the danger that would accompany an effort to hold a plebiscite now? Moslems have usually been responsive to the cry of "Islam is in danger" or "Kill the infidels." Fanatical mullahs, perhaps infiltrated from wild tribal country adjacent to Kashmir, would undoubtedly raise that cry. Killing of Hindus and Sikhs by agents of the mullahs would follow inevitably. And just as surely Hindu and Sikh extremists, with memories of the horrors their coreligionists or relatives suffered and inflicted on Moslems in 1947, would cry for retaliation and start killing Moslems in India.

You even prejudice the issue of a plebiscite, and for a shocking reason —"a majority of the people of Kashmir are Moslems and desire to identify themselves with Pakistan." From there you go on, amazingly, to say: "Unquestionably it is fear of this

majority which has inhibited India from conducting the plebiscite." How can you make assertions of this sort? The people of Kashmir are making rapid progress as a part of India. At their best they certainly want to remain with India. The leaders of the state, elected fairly and functioning constitutionally, have declared over and over again that Kashmir is an integral part of India and must remain such. Indian Moslems are happy in India. Many who went to Pakistan have returned, and there is evidence that millions would like to do so. Pakistan's economy is not improving much and, with 10 years nearing completion since Pakistan was established, no general election has yet been held.

The military pact our country made with Pakistan has done us great harm. It is primarily responsible for our strained relations with India, and it has certainly blinded our press (including seemingly *The Christian Century*) to the facts of the situation in that part of the world. We have criticized India for not having taken stronger action than she has against aggression in Korea and Hungary. Yet India supported the U.N. action branding North Korea as an aggressor, and Mr. Nehru denounced, as did Indian newspapers and other public leaders, Russian aggression in Hungary. Nevertheless as Mr. Nehru feared might happen as a result of our military pact with Pakistan, we have taken a neutral or even a favorable attitude toward Pakistan despite her aggression in Kashmir.

On the basis of less than 100 years of united political life, our nation declared the American union indissoluble and fought a bloody civil war to prevent secession. If we declare Lincoln right, how can we brand Nehru wrong? The fact that two sections of India were separated from her *on the basis of religion* surely does not constitute a reason for supporting a demand to separate a third section, especially when the separation of the two sections led directly to one of the greatest tragedies in human history, when over a million people were killed in six weeks.

—*J. Waskom Pickett*

One American's View Of The Middle East Crisis

AN AMERICAN expert on Arab-Israeli affairs has come out with the statement that Israel is directly responsible for the explosive tensions of

ıe Middle East. His views, given at press conference, were printed in he *Los Angeles Times* in mid-April. Chey were promptly challenged by pokesmen for Israel, as was to be xpected.

Elmo H. Hutchison is Middle East lirector of American Friends of the Middle East. He also is a former mem-)er of the United Nations Truce)upervision Organization in Palestine ınd a former chairman of the Israel-Jordan Mixed Armistice Commission, ıo he speaks with a measure of au-hority.

His most interesting observation was that alleviation of the tension "is within easy access if only Israel wants it."

Arab neighbors are willing to recognize the Jewish state, providing it is a contained state "more in line with the plan originally put forward by the United Nations," he told reporters. Hutchison charged that Americans have a very distorted picture of the Middle East.

This is because, he said, they are up against "the world's greatest propaganda machine—the Zionists." He said that only the Arabs have given in on any of the pressing problems that have arisen in that heated arena. To elucidate his position he made these points:

Some 300,000 Arabs whose people had lived for centuries in Palestine were uprooted and rendered destitute to establish Irael. The Jews of Palestine, he said, constituted 33 per cent of the population and owned only seven per cent of the land before their new state suddenly came into being and they came into possession of 55 per cent of the land.

Israel rejected all of the UN resolution governing the establishment of its state save that which was favorable to its ambitions. Her present borders violate the UN plan.

Egypt's President Nasser, Hutchison believed, is not the "villain portrayed in this country." He is the child, not the parent, of Arab nationalism. The Arabs, he thought, want only to attain their just place in the sun, and they are going to reach it, one way or another. The Arabs, he said, do not tend toward Communism and Russian overtures to those countries "are making little progress."

He quoted the Grand Mufti of Jerusalem that "the Communists are running after the Arabs. The Arabs are running after the United States. And the United States is being led blindfolded by the Zionists."

Hutchison said that the Eisenhower administration's policies have been effective, in so far as they try to check Communist penetration into the Middle East. But this effort, he thought, should be coupled with

stronger attempts to solve the Palestine refugee problem and the rectification of the territorial inequities forced on Arab states.

He termed Israel, "on the basis of UN records," an expansionist, agressive and militarist power with "a military machine second to none in the world per capita." American policy makers might well keep this in mind, he said.

His comments aroused immediate ire on the part of Zionists and pro-Zionists.

Dr. Max Nussbaum, president of the American Zionist Council of Los Angeles, said that Hutchison's statements were "full of inaccuracies and obvious bias." He challenged the statement that the Arab states were willing to settle with a "contained" Israel. Dr. Nussbaum also stated that "only Israel" had accepted the UN resolution, while, he said, the Arabs rejected it.

Netanel Lorch, director of information for the Los Angeles Israeli Consulate, seconded Dr. Nussbaum's comments. He added that with regard to the land transfer, "about 75 per cent of land in Palestine was government property—passing from the Turkish authorities to the British mandatory authority, and (thence) to the government of Israel." He denied that this land had ever belonged to the Arabs.

Christian Missionaries To Jews?

Abraham L. Feinberg

Rabbi of the Holy Blossom Temple, Toronto, Canada

A RECENT report to the Canadian Council of Churches urges Protestant denominations to tackle seriously the Christianizing of Jews. This intensified program to convert Jews is tactless, unrealistic and misguided—however well-meaning and sincere. It widens the gap between church and synagogue and greatly disturbs a relationship which had become increasingly harmonious during these past years.

No one denies the church's right to propagate what seems to them the ultimate and absolute truth. The missionaries of Christianity have brought hope and healing and help, both of spirit and body, to savage and benighted peoples throughout the world: in African straw huts, Chinese bamboo houses and Eskimo igloos. Their sacrificial self-dedication is among the noblest fruits of Christendom.

The Children of Israel, according o some fundamentalist doctrines, nust be won for Christianity as a necessary prelude to the Second Com- ng and the Kingdom of God. Theo- ogically, Jewry is the special con- cern of proselytizing efforts by the church, and should not be surprised when a six-page report outlines a careful strategy for the conquest of Jewish souls.

Yet we Jews find it difficult to re- gard with equanimity the published assumption that we dwell in spiritual darkness, stubbornly adhere to an in- ferior and superseded faith, and are therefore a prime target for mission- ary endeavor.

The report to the Council of Churches, for example, recommends, without condescension I hope, first that the Jew be treated as a "person," and then as a "*potential* child of God." . . . The word "potential" sug- gests that the Jew is denied the status of being a child of God until he en- ters the church. . . . Such is undoubt- edly the sincere opinion of the com- mittee which presented the docu- ment. They are certain that accept- ance of Christianity by the unbeliever would profit him immeasurably, be- cause he thus achieves full rank as God's child—and eternal salvation.

Surely our entire democracy is based on the assurance that *every* person, whatever his creed or caste, is actually created in God's image and endowed with God's spirit. No modern, cultured Canadian can light- ly overlook the implication that he is only potentially a son of God, and bereft of the Divine birthright!

Jewish history for almost twenty centuries has been shadowed by the attempts of zealous Christian church- men and potentates to force accept- ance of the Christian creed. From the days of Constantine in the Fourth Century, when Christianity was adopted as the official religion of the Roman Empire, to the baptized but still-barbaric Visigoths of Spain, to the Inquisition, Crusades, seven- teenth-century Poland, the Russian Czars, throughout many generations, literally millions of Jews were con- fronted by the choice of the baptis- mal font—or loss of all earthly goods, exile, and frequently death. And even in modern, civilized Europe. conversion to Christianity was often the only "ticket of admission," as the great German-Jewish poet Heine de- scribed it, whereby Jews could obtain access to a university education, a trade, a career, or a desirable place of residence.

Under such pressure and tempta- tion, a portion of Jewry deserted, al- though the overwhelming majority stood firm, loyal to their heritage.

Is it any wonder that often the Jewish convert to Christianity is regarded by Jews as a weakling and an opportunist?

The gentle, persuasive method outlined by the Council of Churches report is a far cry indeed from the flaming pyres of the Inquisition. Regrettably, however, Protestant churches were advised to use "the home approach," and engender "an atmosphere of friendliness" through children. Are we to conclude that the friendship of fine, warm-hearted, profoundly generous and brotherly Protestant ministers for Jews is calculated as a means to an end—and that they would sow discord in Jewish homes by a kind of benign bribery of innocent children? I cannot believe this was the deliberate advice of the report, or that the Protestant clergy will follow it!

One of modern Christendom's most eminent thinkers, Paul Tillich, has conceded that "by historic providence Jews have an everlasting function in history." . . . That declaration of Judaism's role in God's eternal purpose clashes favorably, and I trust triumphantly, with the goal set forth in the Council report. *Our grim, hate-ridden world needs true Judaism no less than it needs true Christianity.*

In the time of Jesus, Judaism carried on an extensive missionary movement of its own. Does not the New Testament complain that the Pharisees scoured land and sea to make one convert? From the palaces of the Roman aristocracy to the slave-pens, sensitive and intelligent people were drawn to covenanted Judaism and its incorruptible morality in the engulfing mire of pagan vice.

For a time Judaism and Christianity were locked in competition for the heathen masses. The daughter-faith adopted the basic Jewish belief in one God and most of its ethics, but modified them in directions more familiar to the Gentiles. Under the stimulus of Paul, the most brilliant of all missionaries, Christianity swept the field.

Finally, Constantine and his successor, in the fourth century, decreed the end of all Jewish missionary work. Jews were forbidden to engage in Judaizing on pain of death for Jewish missionary and Christian convert alike. That ban, with capital punishment for violation, remained through the centuries, until the dawn of our "new age."

In 1946, inhabitants of San Nicandro, a remote Italian village, were led into Judaism by a peasant who had become convinced of its truth by reading the Bible, and they now live in the State of Israel.

Is Judaism preparing to revive its ancient missionary passion, and com-

ete again with Christendom, as some abbis now propose?

First, in a world which witnessed ie martyrdom of six million Jews nder Hitler, the resources of the ewish people are required for sheer rvival. We cannot afford the exensive luxury of a missionary movement!

Second, Judaism emphasizes *not reed, but deed.* Rather than a uniersal religion of doctrine, we aspire the universal dominion of brotherood and justice. Our war-clouded orld hungers, not for a program to ake everyone *believe* alike about he *Life Beyond*, but for a platform n which everyone will *act* alike, for God's kingdom in *this* life. To reach hat goal, it is enough to accept the ommon core of both Judaism and Christianity: "Love the Lord—and hy neighbor as thyself."

Third, *Judaism does not claim to e the only road to salvation.* Anyne can become a Jew; some of Holy Blossom's most devout members ame to it from the Gentile communiy; sincere converts are welcomed nto the Jewish fold, although rabbis are enjoined by their law to discourage the prospective convert by describing the hardships and burdens of Judaism. Yet no one is ever told that he must join Jewish ranks to be saved, in this world or the next. Judaism states explicitly that righteous people of every faith have a share in eternal redemption.

Judaism is *my* religion, the best I have ever known, the source and secret of strength, the basis of belonging and well-being; Christianity is best for *others*. Loyalty to one's own faith, whatever it be, is a foundation-stone of character and citizenship. Instead of weakening a child's trust in the faith of his fathers, and endangering spiritual stability, we might better strive to fortify it.

The challenge of this hour is for men and women of all faiths to translate into every-day practice their own lofty teachings.

More urgent than Christian missions to Jews, are Jewish missions to Jews, and Christian missions to Christians. True religion begins at home! By their fruits, and example, shall ye know them!

—*The Churchman*

RESPONSIBILITY IS the thing people dread most of all. Yet it is the one thing in the world that develops us, gives us manhood or womanhood fibre. —Dr. Frank Crane

Science And The Human Spirit

Edmund W. Sinnott

Professor, Yale University Graduate School

SCIENCE is remaking the world we live in—remaking it in terms not only of matter and energy and machines but in terms of ideas. Some like to decry progress and deny that civilization has made any real advance over the good old days of centuries ago. Such a conclusion perhaps is natural in a time of pessimism when many would have us believe that man is spiraling rapidly downward to perdition. In science, however, progress is certainly no illusion. We know far more about the world and the universe of which it is a part than Aristotle could, and this advance is continuing at an ever faster rate. One may question the significance of this progress, if he will, but the fact of it is indisputable.

By science man has gained such extensive control over nature and so widened his understanding that many have caught a vision of what the world would become if science, unhindered by ancient and outworn tradition, were given freedom to direct its course. By the aid of science, limitless reserves of energy would be available; machines now undreamed of would vastly increase the productiveness of labor; scientific control of natural resources would end their waste; hunger would be banished by better systems of agriculture and perhaps by direct synthesis of food; purification of sea water would end the threat of drought; medicine would extend its conquest over all disease; population would be kept in balance with the resources of the earth; judicious breeding would improve the race; wise conditioning of the young would end prejudice, xenophobia, and war. More than all, man would be freed by science from the ignorance and superstition that have so beclouded his mind and would come to know the universe in all its magnificent orderliness. This happy consummation would be brought about by an application of the tested principles and methods of the sciences, and society would reflect the qualities that naturally develop when the scientific attitude becomes the dominant one.

SCIENTIFIC HUMANISM

All this need not mean, as some now seem to fear, that moral and aesthetic values would be destroyed. Every man of science knows that his

work demands of him certain qualities which are fundamentlly moral ones. He must hold truth in such scrupulous regard that his colleagues can have no doubt of his honesty, for unless this is so, his work will be in vain. He must be completely open-minded, schooled in humility and free from intellectual arrogance and dogmatism. He must seek truth with integrity and singleness of purpose. He must be free to follow every road to it and cannot be restricted by authority or dogma. He does not work by himself, for what he gains is built on the accomplishments of others, and he must join with his fellow scientists in a common search for truth. Indeed, the friendly spirit among men of science throughout the world sets a challenging example of unselfish cooperation for others to follow.

The scientist nourishes a profound enthusiasm for his work, and this emotional quality is the motive power that keeps him going. The atmosphere of the laboratory is charged with a quiet excitement that comes from the sense of pushing out across unexplored frontiers. The active search for truth requires creative imagination, which is as necessary for the man of science as for the man of art. The true scientist is no cold-blooded thinking machine but is far closer to the poet than most people believe. The qualities that commonly distinguish him thus ensure that a scientifically guided culture would not lack for moral foundation or emotional and aesthetic satisfactions.

This bright picture of a scientific society, conducted on rational principles and emancipated from all bondage to superstitions of the past, moving onward to a far brighter future where man's great possibilities would at last be realized, presents a splendid vision and ideal. It is so attractive and convincing that it has persuaded many to abandon traditional ideas and build their life philosophy upon the concepts of scientific humanism alone. Man must take charge of his own future, they believe, and can expect no help from any other source. Only by accepting the methods of the sciences will it be possible to save our civilization and make progress toward a higher one. As C. H. Waddington remarks, "Science itself, and so far as I can see, only science by itself, unadulterated with any contrary ideal, is able to provide a way of life which is firstly self-consistent and harmonious, and secondly is free for the exercise of that objective reason upon which our civilization depends." This is tremendously appealing, and the arguments of scientific humanism are so persuasive that its teachings have become the orthodoxy of many forward-looking men and women who are convinced that the

possibilities of scientific knowledge and methods for making life easier, safer, and more satisfying are so vast that nothing more is needed.

Despite all this, there rises in the minds of many men today, scientists as well as laymen, a doubt as to whether scientific ideology alone will in the end provide a sufficient basis for a life philosophy that is truly satisfying and one on which a sound social order can be built. These men point out that, despite the fact that science already has become a very important element in our society, confusion, fear and pessimism are ripe in the world today. Man's moral sense seems unable to cope with the tremendous forces over which his intellect has given him control. Unless he changes radically, they say, no matter how intelligent and scientific he may be, he will never overcome his natural appetites and attitudes. The past few decades have shown how thin the veneer of civilization is in many places and how easily it may be destroyed. The task of building a satisfying social order by education alone is going to be a far more difficult task than the more optimistic humanists believe.

SPIRITUAL INSIGHTS

To anchor a life philosophy only on the concepts and methods of the sciences is open to another objection. Science is the intellect in action, a rational discipline based finally on quantitative facts. But man is much more than a purely rational being. He is moved by unreasoned preference and desire, by intuitive feelings and emotions that spring from deep within him. These introduce him to much that he could know about in no other way. Without them he would be little but a soulless reasoning machine. From these inner feelings and experiences come his love of beauty as it finds expression in nature and the arts; his love of right (however he defines it) and all those other values that are best described as spiritual. Just what is valued may be changed to some degree by environment and conditioning, but man's inner experience provides him with what often seems his most vivid and direct contact with reality. His attitude toward the universe and its problems is grounded in these predispositions more than in his rational conclusions.

For many people these experiences are entirely convincing. Some things they feel are true, and if science does not conform to such a judgment this simply proves that science is not the only avenue of truth. This is the attitude of religion, for religion is based primarily on these inner spiritual insights. Disagreement between scientists and religionists as to their validity is the chief reason for what

s called the conflict between science and religion.

We should remember, however, that many of the differences between these two attitudes are concerned with matters about which no certain conclusion can be drawn. In looking out upon the panorama of the universe, animate and inanimate, the religionist has a strong conviction that it makes sense only on the assumption that there is an all-wise, all-powerful spiritual intelligence that created it and keeps it in order. For the scientific humanist such an assumption is not necessary, and he regards the universe from a purely logical point of view, as an impersonal mechanism, self-running, self-regulating, and needing no spiritual agency to account for it. Neither conclusion can be proven, and which we accept will depend more on inner predilection than on argument.

Of course, in lesser matters there may be much sharper differences. If the religionist maintains that the earth was created in seven days or that Joshua made the sun stand still, the scientist objects and informed people agree with him. The fact that religion has often staked the truth of its conclusions on such evidence as this is what brought it into disrepute in many quarters. As to deeper matters, however, differences between the rationalist and the religionist are simply different points of view about problems that are yet insoluble. Each will vigorously defend his position and will often become dogmatic about it, but the fact remains that the conclusions of both grow from assumptions. The one we choose is the one that appeals to the judgment of our entire selves and not to our intellectual faculty alone.

THE UNITY OF THE UNIVERSE

Professor C. A. Coulson, certainly a hard-headed and mathematically minded scientist, has recently* emphasized this conclusion. He compares the universe to the long series of blueprints from which a building is to be erected. By examining separate details of these plans different people will find quite different things in them. The artist will form an idea of what the building will look like as an architectural creation. The engineer will examine the soundness of its mechanical construction. The man who is to use it will be interested in finding how it will serve his needs. The building nevertheless is a consistent, patterned unity.

So is it with the universe. Objective facts about it are important, but the essential thing the man of science seeks is the way these facts fit together into a coherent pattern which

*C. A. Coulson, Science and Christian Belief. University of North Carolina Press, 1955

he formulates as the laws of nature. The religionist sees these, too, but recognizes another set of principles that makes it possible for him to understand many things about man and nature of which the laws of science alone say nothing—things like beauty and love, like men's eager and untiring search for truth, like the irrepressible feeling in their hearts that there is a creative spiritual force in nature. We all share a common ignorance and a common hope. We all seek the most fruitful means of understanding the nature and meaning of the universe to the end that we can build a life philosophy in harmony with it. Religion is such a philosophy, "the total response of man to all his environment," as Professor Coulson says. On this conception science is an integral portion of religion, that part of man's response that comes from his rational processes. From another part of him, his inner emotional and intuitive side, comes quite a different response, the one we more commonly associate with the word religion. Whatever we may think of man, this aspect of him must never be forgotten or disregarded.

The problem that confronts the scientist, therefore, as he tries to build a satisfying philosophy for himself is whether this inner monitor can give a dependable insight into nature. The men William James once called "tough-minded" will deny that a mysterious inner voice speaks with any authority whatever. Others are so impressed by their own experiences and those of others through the ages who have been called mystics and seers and saints that they regard these experiences not only as trustworthy but as indispensable for understanding man and nature.

A SELF-REGULATING SYSTEM

Is there any evidence, we may ask, that this inner monitor is anything more than a mysterious feeling that it is anchored in firm scientific fact and may thus claim a measure of our confidence? I believe there is, and that it comes from an understanding of the most important aspect of life itself. The common quality that best distinguishes living things is the fact that each is a *self-regulating* system. Its various processes of development and behavior tend to conform to a norm set up within it. A plant or animal is well called an *organism*. Each part and process in it is knit together with the rest to make an organized whole of a very specific kind. When anything alters this, the system tends to act in such a way as to restore itself.

Examples of this are to be found everywhere. The head-end of an angle-worm will restore its missing tail. A plant cutting makes new roots

starfish arm, a tadpole's leg, a ab's claw, may all be restored if cut f. Even the body of a living sponge, ueezed through muslin and thus parated into its millions of micro- pic cells, will be restored as these aw together and constitute the or- nized whole again. There seems to implanted in every part of the ganism something that represents e whole individual. The several rts cooperate to reach and main- in this "goal" that is immanent in of them.

The same fact is evident in normal velopment. A fertilized egg is a ngle, minute cell. Simple though it pears to be, there must be some- ing in it that represents an entire ature organism for out of such an g a plant or animal will develop, d one of a very particular kind. is mature organism must in some y be prefigured in the cell from hich it is to grow. Something that presents the entire individual, so speak, some norm or standard, ems immanent in all its parts, from g to adult. Both in normal develop- ent and in regeneration after loss, owth conforms to this norm.

The same sort of self-regulation is ident in physiological processes, for re a constant "steady state," as of dy temperature and many other aits, is maintained, often with great ecision. Such homeostasis is the key to the regulation of metabolic processes.

Behavior is a still more complex aspect of self-regulation, but since, like growth and metabolism, it is a protoplasmic activity, we are not surprised to find the same self-regulatory character here that is so manifest at lower levels. Instincts—the simplest type of behavior—typically show this trait. A trout will swim toward that part of the stream where the temperature and oxygen content of the water best serve to maintain its physiological norms. Far more complex instincts, such as those that guide a bird's behavior as it builds its nest, also presumably operate by making behavior conform to some ideal set up in the living stuff of its nervous system. These ideals, of course, may be modified to some extent by memory and learning.

In this self-regulation of living things there is contained, I believe, the beginnings of mental life. Regulation implies the existence of something to regulate to, a norm or goal to which activities conform. One may well maintain that such behavior is truly purposive or teleological since it involves a goal or end. For a biologist to speak of "purpose" in an organism, however, is highly unorthodox today, since the word has been so much misused that it has fallen into disrepute. If one says, for ex-

ample, that the "purpose" of a giraffe's long neck is to reach the foliage of a tree or that the "purpose" of a flower is to attract insects, he introduces a fallacious biological idea, for such adaptation can be satisfactorily explained by the action of natural selection without recourse to the concepts of end or purpose. Furthermore, object many biologists, in such a physicochemical mechanism as an animal seems to be, how can there be anything like a purpose at all? Final causes, the influence of the future on the present, are opposed to the philosophy of science.

BIOLOGICAL PURPOSIVENESS

Nevertheless, the very essence of the concept of an organism is that it acts in such a way that it tends to reach or to maintain something that well may be called a norm or goal. Is it not logical to regard this as basically a purposive sort of protoplasmic goal-seeking behavior, occurring all the way from embryology to instinct? As consciousness emerges, the inner experience of this regulatory action toward a goal takes the familiar form of conscious purpose. Biological purposiveness, I believe, is the most primitive of psychical phenomena and from it come the more complex expressions of mind, culminating, in man, in abstract thought. To find what are the correlates of this process in terms of matter and energy, we must first discover the basis of organic development itself. This is the difficult task of morphogenesis, which thus assumes a key position in biology.

To argue in detail for the point of view presented here would require much space, but the position is defensible. If it be accepted, the idea of purpose, of intention, of the motive power of a goal or ideal rather than of an organic "drive," changes the orientation of our psychical lives. The delicate homeostasis of the brain's activities, consciously experienced, whatever this may finally prove to be in physical terms, may be regarded as the basis of those phenomena that are called psychological.

What has all this to do, you may ask, with religion? The connection is not far to seek. A man's life consists of the pursuit of a wide range of goals—physical, intellectual, aesthetic, spiritual. These are the things he wants, his *values*. The purely physical ones are necessary for the maintenance of life, but to be chiefly concerned with these is to be little more than a clever animal. Intellectual goals are ends of the life of logic and reason, of science, of man's infinite curiosity to learn and understand.

SPIRITUAL COMMUNICATION

Beyond the boundaries of intellect however, man feels the drawing

ower of goals of quite a different haracter. Here beauty makes its eat appeal to him, not primarily to s intellect (though partly so) but his inner feelings, to something eeper and more primitive within m. Beauty cannot be measured or escribed. It must be experienced. e are drawn to it not because of ny usefulness it may have had for an in evolution, but from a *natural* ve of it arising in our value-seeking ving systems.

Beyond aesthetic satisfaction, in rn, is for many people the deep in- er yearning for a higher value still, r an unseen spiritual presence in e universe, and the conviction, ared by hosts of men through the es, that one can communicate with and draw assurance from it through ose experiences that are called re- gious. For this spiritual quest the iological basis, if we can speak of ch, is the same as it is for beauty nd other values. If one believes that eauty is a part of the universe and ot simply a subjective feeling in the ind of man, so he may believe in e existence of a universal spirit. his is man's highest value and one which life naturally aspires. On is conception religion is to be re- arded as an attempt to satisfy man's ftiest desires, the expression of piritual goals within him toward the ttainment of which he is strongly drawn. The closest contact with reality for many people is through this unexplained mysterious urgency in life experienced in flashes of insight, for these carry with them a great weight of authority.

All this, of course, is unconvincing to many scientists. Psychologists are inclined to regard man as an "empty" organism which receives all its qualities through the effects of environment and conditioning. To think that life naturally seeks beauty and spiritual values will seem to them preposterous.

To many biologists, also, the suggestion here presented will appear no more than fruitless speculation, such a wide extrapolation beyond the solid facts of the life sciences that it can be regarded as nothing more than mysticism, the abandonment of a firm foundation in the material for the nebulous unreality of the supernatural.

This reaction is defensible and one can sympathize with it. What has here been proposed is indeed speculative and lacks the certainty of hard scientific fact. If we are to disregard the warnings of the positivists, however, and try to deal with these deep matters at all, we cannot hope for certainty. In building a personal philosophy it is important to recognize that the essence of life, from its

simplest roots in protoplasm to its highest manifestations, is purposive and aspiring. From this quality, refined far above its expressions in lower forms, come the value judgments, the idealism, and the spiritual aspirations of mankind. These are not rooted in logic and reason so much as in that other part of man's nature. The fact that they grow from the goal-seeking and purposiveness all things display does not prove that they will lead us to the truth, but it demonstrates, I believe, that they have biological roots in the basic quality of life. The deeper problem is the nature of life itself.

UNITING THE RATIONAL AND THE SPIRITUAL

If we are to understand and guide the complex animal man is, both sides of him, the rational and the spiritual, must be taken into account. Science, centered in intellect, is almost limitless in its possibilities for lifting human life to higher levels than were ever known, higher not only in physical safety and satisfaction but in that wealth of wisdom and breadth of understanding and of vision that would make man the lordly creature that he ought to be. Woe unto us if we should ever cease to be scientific pioneers and to push out vigorously into the unknown. That day marks the beginning of our decay. Even now we hear whispers that science has failed us, and that intellect and the uses of the mind are in some measure to blame for the confusion of our day. This is a counsel of despair. I believe that man will never follow it, for he is too incorrigible an adventurer of the mind to stay at home and forego his ceaseless quest.

But the contributions of science to man's life need to be supplemented by something more, by the gifts of his spirit. He is a creature of the heart as well as of the head; of emotion and desire as much as of intellect. What he does is often more the product of feeling than of reason. We should not regret this but be glad for it, since many of life's deepest satisfactions come from these inner and unreasoned urgencies and insights, and much of the hope for man as well. He is a dual creature and both sides of him need cultivation.

The problem that confronts us is whether man by his own efforts can save himself from destruction and advance to the glorious future that scientific humanism confidently predicts will be his or whether he must draw reinforcements from something in the universe that is greater than he. If reason alone is necessary, if a scientific command of knowledge is enough, then man ought surely by his own exertions to reach something very like the millennium. But the cold

ct is that today his headway to-
ard this goal is far less rapid than
s material progress. Glimpses into
e depths of human depravity that
o world wars have given us make
uman perfectibility seem more
oubtful than it appeared to be a few
ecades ago. The growing menace of
tal destruction for our race lends
ausibility, even among naturally
ptimistic men, to the dire predic-
ons of Spengler and the prophets
doom. Evil is still a very present
id potent fact and makes itself felt
many guises. The days of the evo-
tionary optimists are gone, who be-
eved that progress is inherent in
e nature of things and that man is
ound to grow better almost auto-
atically.

If we are to find a way out of
ur troubles, we must appeal not only
the rational attitudes and methods
f the scientist but also to man's in-
er spiritual motivation. Love may
urn out to be a more valuable re-
ource than logic. Good will, friend-
ness, and what Professor Sorokin
alls "creative altruism" will have
be practiced far more widely be-
ore man can attain that Good So-
iety of which he dreams. Many
oubt that the faith of the humanist
nd the positivist alone will give him
he moral stamina for this difficult
ask, and they believe his strength
nd confidence must be reinforced by
contact with an all-encompassing spiritual presence, with what William James called "a larger power which is friendly to him and to his ideals," something "operative in the universe outside of him, which he can keep in working touch with, and in a fashion get on board of and save himself when all his lower being has gone to pieces in the wreck."

Before the infinity of time and the immensities of cosmic space that science has revealed; in the certainty of dissolution both for the individual and the race; in the helplessness of man before problems that seem greater than he can solve, courage and intelligence are surely major virtues. But even if men have them, many will turn again to that inner conviction, felt so often and so vividly, of the presence of a universal Spirit to whom they can look for comfort and help. Only if men think of other men as brothers because they are all children of God, says religion, can they ever live in true peace with all mankind.

To cultivate both parts of man is certainly essential if he is to reach the fullness of life, perhaps even if he is to continue to live at all. How best to do this is his ever present problem. One who is devoted to science and the life of reason will naturally emphasize their importance for its solution. His brother who is more concerned with the spirit will stress the

great significance of this part of man. Let us recognize that both have indispensable contributions to make to the great task of building a society in which men will not only be safe and wise and happy and loving bu will gain the serene confidence tha their lives are in harmony with th universe itself.

—*Bulletin of the Atomic Scientis*

MASKS

I cannot blame the mask I wear
For being so unfair,
Unfit;
Did I not plant the thoughts that built
The very likes,
Dislikes,
Of it?

I'm sure my mask is not to blame
Because I thought,
(And to my shame)
Unlovely thought,
Which brought in glee,
The face you know, just now,
As me.

Blame not my mask, but help me bear
With it,
And bid me dare
The task to live with it,
And glow in it,
That I may build a fairer mask,
Some future life
To wear.

—*M. V. Garnsey*

Researching In Reincarnation

Eileen Margaret Watson

EARD OF Bridey Murphy? Then ou've heard of Reincarnation. But Bridey is your first and only con- ct with the idea of reincarnation;

If you have a vague notion that incarnation has to do with your ossibly coming back in another life something with four legs and a il; or

If you wonder why the rest of us on't remember iron bedsteads from e 19th century, castles on the Rhine, the inside of the pyramids in the ays of their glory; or

If you've always—inside—had a eling that this is not the only life ou've lived on earth;

If, in short, you know something bout reincarnation and want to un- erstand more, then—

The World Within, a new book by ina Cerminara, is for you!

Gina Cerminara is by way of be- ig a special investigator on reincar- ation. Her first book was *Many Mansions* (Wm. Sloane Associates, N. Y. 1950). The straightforward, hallenging, yet always moderate reatment of her unusual material nade this book a favorite with rein- carnationists of many different per- suasions—as well as an excellent in- troduction for people to whom rein- carnation was a new concept.

Actually, reincarnation is an idea as old as time. It has been taught in many world religions for thousands of years; discussed by philosophers century after century; woven into novel, play, and poem by genera- tions of writers; wondered about publicly and privately by the great and near-great; believed in by indi- vidual citizens the globe around be- cause of a simple inner conviction; and taken for granted by countless children—and occasional adults— who (without recourse to suggestion, age-regression, or hypnosis) remem- bered fragments, incidents, and some- times the whole of a previous life on earth.

Reincarnation had sudden bursts of fame before the Bridey bombshell. In the last decades of the 19th cen- tury, for example, Mme. H. P. Bla- vatsky made reincarnation and its companion-doctrine, karma (the mor- al law or, according to Emerson, "The law of compensation") the cor- nerstone of a teaching designed, *first*, to promote universal brotherhood;

second, to unite religion, philosophy, and science in a comprehensive system of principles, laws, and ethics; and *third*, to guide the individual in self-development and spiritual progress—so that he could eventually use his now-hidden powers (such as clairvoyance and telepathy) as well as the occult forces of Nature (such as atomic energy) with proper care and due responsibility.

Reincarnation was a favorite idea with the New England Transcendentalists and a central theme of many of the Eastern scriptures they introduced to America. *New Outlook* readers are probably familiar with *The Light of Asia*, Edwin Arnold's epic poem on the life of Gautama Buddha. According to Eastern teachings, the Buddha, like Krishna of the *Gita* and Jesus the Christ, is both the symbol and the reality of *perfected man*—perfected, that is, through many incarnations of spiritual striving.

And so on down to the present, when a popular writer like Nevil Shute grounds an intriguing novel, *In the Wet* (Wm. Morrow and Co., N. Y. 1953) on the notion of reincarnation, showing how it offers the mind and heart of man unlimited scope for both imagination and compassion.

Reincarnation, it can be seen, is many things to many seekers. As an idea, it can be clarifying and fascinating; as a belief, it can engende hope and happiness in the midst o life's strangest, bitterest, or saddes interludes; as a law, reincarnatio offers explanation of and remedy fo all the ills that flesh is heir to.

These are large claims, and to kno their validity one must investigat the concept of reincarnation for him self. Obviously, until we clear ou channels of inner perception and un derstanding, we cannot have muc firsthand knowledge of what has bee our own soul history. The next bes evidence, perhaps, will come from clairvoyant who can read our sou records for us. If we are fortunat enough, we may meet the rare see whose clairvoyance is spiritual rathe than psychic—dealing with sou states rather than with past perso alities. Then we will receive not s much a mass of details about wh what, and where, as a few leadin ideas on the *character* of our pas experiences. These will illuminate th origin, nature, and purpose of ou present existence.

One such clairvoyant—who helpe many to understand and accept thei present reaping by outlining thei own past sowing—was Edgar Cayc (1877-1945). His story is told in tw biographies, *There is a River*, b Thomas Sugrue (1943); and *Edga Cayce, Mystery Man of Miracle* (1956)—both books now in pape

ıck editions. Those familiar with ıyce's life know that his clairvoyıt "'readings" ranged from a physil and psychological diagnosis and escriptions to an examination of ople's past life experiences.

The Life (or reincarnation) Readgs—giving data on previous apearances on earth—are object lesns in interpretive biography. As rect and brief as a mathematical uation, as cogent and candid as a cture, as friendly, hopeful, and imrsonal as sunshine, they reduce an ıtire lifetime to ethical principles which the soul stood or fell, ıined or lost. "Fate" and "destiny" ould, it seems, be better called *soul story*.

Edgar Cayce did not encourage e sensation-seeker or curiosity-adict: "Just to find out that you lived, ed, and were buried under a cherry ee in grandmother's garden," one ading observes, "does not make you ne whit better as a neighbor, citin, father, or mother. But to know ıat you spoke unkindly in the past nd suffered for it, and in the present ıay correct it by being kind—*that* worthwhile!"

Which brings us back to Gina erminara and her research into reıcarnation. Learning of Edgar ayce's work, she decided that the ayce records might prove to be a atural source of evidence for reincarnation. She made a study of the Life Readings, and found the material so striking that she wrote an account of it — *Many Mansions*.

Drawing upon her training in psychology and general semantics, Miss Cerminara presented the evidence from the Cayce records as a source of enlightenment on some of the moot questions mankind is ever asking. Her lively, lucid book describes the various levels of karma—physical, in body form and health; psychological, in character traits and personality problems; mental, in phobias, dreams, and obsessions, as well as in competence, knowledge and understanding. She gave special attention to marriage and the destiny of women, infidelity and divorce, parenthood and family entanglements, and vocational guidance.

Throughout, the import and impact of reincarnation was conveyed by specific examples of corroborative details from the vast unpublished collection of Cayce material (stored at Virginia Beach, Va.).

Now comes *The World Within* (Sloane, 1957). In the same engaging style, Miss Cerminara continues exploring the implications of Edgar Cayce's philosophy—the philosophy of reincarnation and karma. First, in the opening chapters, she goes into the objections raised to the idea of reincarnation. With detatchment

and humor, she reviews the various lines of evidence for reincarnation, and asks:

" How, then, are we to regard this appearance, in so many places, of what purports to be past lives? Is this some sort of psychic epidemic, comparable to the great plagues of earlier centuries? Some kind of curious mental malady, attendant on the noxious emanations of the Atomic Age? The sly prompting of devils (as one theological school believes), whose purpose it is to bewilder and confuse the faithful? Or is it rather an epoch-making step forward towards answering the all-important questions: What *is* man, and what is his purpose here on earth?" (P. 37.)

Using provocative character analysis, searching queries, and quietly dynamic logic, Miss Cerminara turns the light of reincarnation on the problems of the human body, sex, race, and the balanced life.

The human body is treated as a "key and clue to the human soul," for the Cayce clairvoyance repeatedly demonstrated how exactly the moral law is carried out in body conditions. Wise and loving use of our energies literally creates harmony, health, and beauty—in this or future lives. Careless, hateful or vicious habits corrupt the whole body, from the cells up to the subtlest reaches of the gland system. In all ways, on all levels of being, we may apply an axiom from the Readings that condenses reincarnation and karma into a single sentence: *One is what he is because he was what he was.*

Difficulties between the sexes—dominance and submission, considerateness and cruelty, happiness and tragedy—all these are profoundly significant for, as Cayce says, "Each soul meets itself in that phase of its experience in which the errors occurred" (p. 99). The aim, Miss Cerminara points out, is equilibrium to be inclusive of all without being personally attached:

"In this, as in all other respects the purpose of the universe is that we shall become justly poised above as the *Bhagavad Gita* puts it, the Pairs of Opposites; bestride, in Madame Blavatsky's profoundly gnostic phrase, the Bird of Life. . . ."

So with the question of race and nation. One reading puts it this way:

"Is it so strange that nations were made? No. For there must be every type—otherwise where would be the opportunities for all to manifest God in the earth? It is indeed not strange that we are given the Protestant churches; Methodist, Christian, Baptist, Congregational, etc.; for it is to meet the various needs. What is God? All things to all men, that all might know Him. There is not one better than the other."

Miss Cerminara observes: "It is th churches as with races. Each ets a psychological and spiritual ed of its members. Each must be respected. Each must be seen as a matrix for the jewel that will one day become the great diamond-bodied Self."

It is of significance to note the following comment from the Hollywood Citizen News:

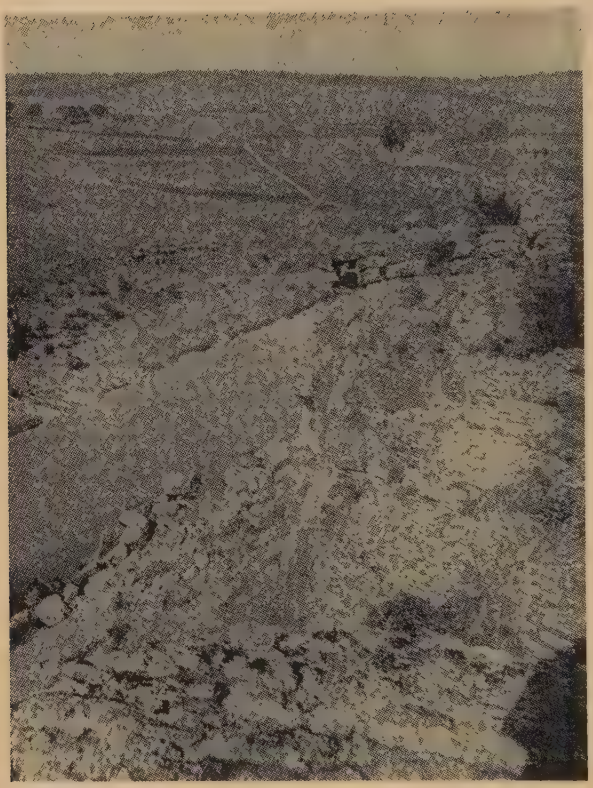
SOURCES OF KNOWLEDGE

Robert Strom, the 10-year-old New ork boy, has run his television win-ngs up to $160,000 and now is pped only by another youngster, -year-old Leonard Ross of Tujunga.

People watching these amazing ungsters probably ask themselves how it is possible for them to display such knowledge so early in life. Knowledge obtained from books and the classroom is not the complete answer. These youngsters must have tapped an inner source of knowledge in addition to the external sources.

Give me an heart that beats
In all its pulses with the common heart
Of human kind, which the same things make glad,
The same make sorry! Give me grace enough
Even in their first beginnings to detect
The endeavors which the proud heart still is making
To cut itself from off the common root,
To set itself upon a private base,
To have wherein to glory of its own,
Beside the common glory of the kind!
Each such attempt in all its hateful pride
And meanness, give me to detect and loathe,—
A man, and claiming fellowship with men!

—Trench



Silurian Limestone Cliffs Near Hatton's Corner, Yass River, N. S. Wales, Australia

A Short Description Of Hatton's Corner And Of The "Syncline

THE DISTRICT around the town of Yass, N. S. W., Australia, is noted all the world over for its fossil beds of Silurian age, which are interbedded with a series of beautiful porphyries which have for many years puzzled geologists as to their origin. These porphyries were investigated by A. J. Shearsby, who states that they are Silurian lava flows and no intrusions of granite masses.

The fossil beds are best studied a Hatton's Corner in the Yass Rive Here are thick beds of limestone alte nating with shale, both giving ev dence of former coral reefs, whic are now about two thousand fe above the sea. In the illustration

massive bed of limestone is seen in the foreground, with a perpendicular face to the Yass River over eighty feet in height, a typical illustration of a Silurian coral reef, almost entirely composed of *corals, crinoids,* and a fair sprinkling of shells. The chief fossils in this limestone are *Favosites, Heliolites, Spongophyllum, Tryplasma, Orthoceras,* Crinoids, and sponges.

The Smithsonian Institution of America has a fair number of fossils from this locality, so it will be seen that the name of Hatton's Corner is familiar to the scientific world of America.

The "Syncline," Cavan Caves, Near Yass, N. S. Wales, Australia

This beautiful example of earth-folding is one of the many geological points of interest to be found at Yass, N. S. W., the district where deposits of Silurian and Devonian formation are found. This particular feature is in the Devonian area and the "fold" extends for some miles, although this is the most picturesque portion to be seen. The structure is chiefly limestone, the lower beds being of a massive nature, while the upper layers are "rubbly." The fossils are not so numerous as in the Silurian deposits of Hatton's Corner, and are of a much more recent age. The chief fossils are *Corals, Favosites, Heliolites;* and more *Stromatoporoids.*

Shellfish are represented by *Spirifera Yassensis, Chonetes culleni Zeptaena;* remains of the bony plates of Devonian fishes are also found.

One of the most interesting features of this "Syncline" is the occurrence of a beautiful limestone cavern, known as the Narrengullen cave, which is entered at the back of the fallen mass of limestone in the center of the picture. This cave extends right through the hill, the opening being about three quarters of a mile away. In wet seasons a small river runs right through the cave, adding much to the surrounding beauty. The cave contains many magnificent formations, including some very large fluted stalactites, and in places the height of the chamber reaches over one hundred feet, the scene, with the aid of magnesium light, resembling a vast cathedral. —*E. H.*

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A Look At Our Behavior

Brock Chisholm

TODAY WAR is obsolete. It is synonymous with suicide. Human beings are going to have to try a new type of experiment — honest thinking. Most of what we called thinking in the past was based on ideas taken for granted long ago. Most of our traditional certainties, most of the things we are surest of and most loyal to, are largely accidental. They might have been quite different if we had happened to be born on the other side of the river, mountain, ocean or railroad tracks. Many of these old patterns are no longer valid. We are going to have to adopt new ones for a new, inter-dependent world.

Suppose we pretend we came to earth from another planet, and looked around without prejudice in favor of this or that local custom. We would find much to wonder at. We would wonder at lines drawn as divisions between people of different-colored skins, ideologies, religions. We would wonder that these lines could be barriers to communication and knowledge.

We would see half the people of the world hungry. Children whining all night, and their parents doing nothing about it. We would see them adopting panaceas merely because they promised to keep their children from dying of starvation.

The World Health Organization defines health as "complete physical, mental and social well-being, and not merely the absence of disease and infirmity." The healthy development

the child is of basic importance. The ability to live harmoniously in a total environment is essential to such development. Most of us are not able to live harmoniously even in a fairly stable environment, or inside our own families. Yet nations are saying that the next generation must be able to live harmoniously in a changing total environment. Will our habitual ways of thinking help them to do this?

The time is coming when we must look at all our institutions and find out how adequate they are in helping us carry out our obligations as part of the human race. Behind these institutions, unfortunately, lie our old prejudices. Each one of us must ask himself, "To what degree are my prejudices, my certainties, my complete faith in local customs acting as barriers between people?"

For a long time our method of getting along internationally has been to tell everybody else how they should behave. This has never worked. Instead we have to do something about our own behavior—not only in the councils of nations, but in our own environment.

The United Nations has been called a debating society. So it is. It is a place where clearer pictures of all the people of the world are exposed to the light. A place where people express their prejudices, hopes, fears, anxieties, generosity.

We can learn much from others. In every culture that I know anything about, there are things which my own culture could adopt and adapt to advantage. Hence we must cast off the certainties of our ancestors. We must regard everything we do as experimental in a new kind of world our ancestors knew nothing about. Human survival requires that we equip our children to go far beyond us in emotional, mental and social development.

We must adopt a new attitude toward our children. We must tell them the truth. No longer can we give them the impression that our culture represents the acme of human development; that whatever is embodied in us and our system is good and whatever is different is bad. We have to do a lot of painful growing ourselves.

A summary of a speech at a recent Antioch College assembly. Dr. Chisholm, psychiatrist in Victoria, B. C., was for years head of the U. N. World Health Organization.

—The Interpreter

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IF THE CONSENT of all men be the voice of nature, and all men do universally consent that something belonging to them remains after their departure from life, we cannot but adopt the general opinion. —Cicero

Is Our Education Adequate?

Lynn White, Jr.

A letter from the President of Mills College, California

". . . THOSE THINGS WHICH WE OUGHT TO HAVE DONE"

When things are going well in a college, as they are at Mills, there is a natural tendency to assume that a first-rate job of education is being done. However, when the beginnings of a smile of complacency start creeping over the academic visage, that is the moment to ask, "But is our accepted notion of a first-rate education valid?"

Nostra culpa! I am convinced that in one important respect Mills is doing a very bad job of education. I can confess it the more freely because, so far as I am aware, no other college in the country is doing much better in this matter, and most are doing a bit worse. The fact is this: American undergraduates everywhere, including those at Mills, receive a Mediterranean-North Atlantic education which is no fit preparation for living on a planet which has suddenly vindicated Magellan and turned out to be a globe.

THE CONVICTION THAT THE NATIVES ARE QUAINT

That such an education is utterly inadequate for intelligent judgment in our generation is nowhere better shown than by the current American astonishment—and the European reaction, too—at the thunderous explosion of Islam. When, in 1947, the sheer force of Muslim religious emotion tore the Indian subcontinent into three fragments in complete defiance of all "realism" (by which we tend to mean economic interest, lines of communication, and the like), we should have realized that the Sons of the Prophet were not just a lot of curious people running about with dishtowels wrapped around their heads. The powder-train ran on to Iran, where the Shah finally achieved quietly what Mossadegh had sought by insurrection: control by Persians of the oil beneath their soil. The spring before France exiled the Sultan of Morocco, an American scholar from Tangier told an amazed Mills assembly in horrifying detail what was coming in all North Africa. And now Suez. We are dismally unprepared, even the "best educated" of us, to judge the forces that are sweeping the stormy middle latitudes of the Old World.

THE PERILS OF BEING HALF-EDUCATED

How dangerous a half-education can be is shown by the fact that in planning the Suez invasion, the defectively "educated" diplomats of London and Paris miscalculated the United States as badly as they did Islam. For ancestral reasons, Americans usually know something of Europe, but most Europeans are incredibly ignorant of America. (Once in Vienna a delightful and cultivated lady, on learning that I came from California, said to me, "Ah yes! That's near Chile, isn't it?") The effective unanimity with which American public opinion backed Eisenhower's insistence that there cannot be two separate sets of rules—one for our friends and another for our enemies—has deeply shocked Downing Street and the Quai d'Orsay. Someone should have told them that we too once rebelled against colonialism, with the result that at this historical juncture the scream of a wounded child in Port Said is as piercing to our ears as the scream of a wounded child in Budapest. The Battle for Suez was lost in the classrooms of Eton and Harrow.

WHAT BATTLES ARE WE LOSING?

What future battles—not merely military but economic, political and even spiritual—are we losing today in the classrooms of America? The now dying age of imperialism carried something of the best of Europe (as well as much of the worst) to the colonial areas. When small blacks in the French schools of Senegal learn to refer to 'nos ancetres les Gaulois," it is not merely comic, although it is certainly that. It is an augury of human brotherhood. Once an educated Hindu told Mrs. White of his puzzlement in school at having to learn Browning's "Oh to be in England, now that April's there:" April, she gathered, is a horrid month in India. But how many English or American schoolboys have learned to recite any of the Bengali poems of Rabindranath Tagore? A few years ago a girl from Tokyo (who has now returned to Mills for graduate study) won our best prize for English prose with an essay on "Certain Aspects of the Poetry of Christina Rosetti." In announcing the prize, I challenged our American students to win an award with an essay written in Japanese on "Certain Aspects of the Novels of Lady Murasaki." Thus far there are no takers.

Must the non-European world overrun the Occident, as the West overran the rest of the globe, before we get some sense knocked into our thick skulls? Since ignorance makes us the more vulnerable to conquest, this may happen. But I believe that

both enlightened self-interest and the exhilaration of the new vision of a truly global culture may lead us voluntarily to mend our ways.

WHAT CAN BE DONE?

A few very great universities already have squads, if not platoons, of scholars in the Far Eastern, Indic, Islamic and Russian fields, but with rare exceptions they are isolated and insulated from contact with the great body of undergraduates even in their own institutions. I hope that eventually every self-respecting small college may maintain in each of these areas of learning a full-time specialist, each related to a different academic department so that his influence may be permeative. But the expense is so considerable that thus far Mills has never got beyond sporadic courses in the Far East, supplemented by more general work in the comparative study of religions.

Clearly, however, a liberal arts education cannot be given global scope simply by adding a course or two: four years as an undergraduate are already too short. In some way not yet envisaged we must induce every member of our faculties who deals with human thought, emotion and action to expand his teaching to embrace, at least in some measure, the relevant parts of the non-Western traditions. Every scholar must have his focus, his specialty within his more general discipline. The problem is to expand the notion of the broader boundaries within which one operates. At present the ordinary political scientist feels some necessity to be familiar not only with the way the legislature muddles along in his own state, but also with the functioning and malfunctioning of the French Chamber of Deputies. How can we persuade our political scientists that the Parliament of India is of equal significance? Our departments of drama study and produce Ibsen, Pirandello and O'Neill, not to mention the Greeks and Shakespeare. What about Kabuki? It is not impossible.

All Nature is but Art, unknown to thee;
All Chance, Direction which thou canst not see;
All Discord, Harmony not understood;
All Partial Evil, Universal Good.

—Alexander Pope

Yehudi Menuhin On Music

As A Link Between East And West

Yehudi Menuhin, the world-famous violinist, recently visited UNESCO House in Paris in his capacity as President of the Asian Music Circle, and, in the course of a discussion recorded for UNESCO Radio, had the following things to say about the role of music as a link of understanding between the peoples of East and West.

THE ASIAN Music Circle was organized about three years ago by a few Indians in London who knew of my trip to India and my great interest in Indian and other Eastern music. They felt that people in London and in the West in general knew very little of the music and dance of the East, and they asked me if I would become President of the Asian Music Circle and give what good advice and help I could to further the project.

The Asian Music Circle has been very successful and has filled a real need. I had never expected such a response. It just shows that people in the West want to know about people in the other side of the world—are curious about their ways of life and their music and literature and dance. Art enables us to understand people and their inward promptings, their heart and spirit, rather than just the externals.

Radio and film are important for this, and recordings too, but I think that primarily the impact should be with the living person. It is the experience of the Asian Music Circle that those artists who have been brought over from the various east-

ern countries have met with very rewarding understanding. The aim is to establish subsidiary centres in other cities so that these artists can be brought over more economically. If, through an arrangement with Unesco, it were possible to invite these groups to come to Europe for a series of fifty or sixty performances in the various capitals, that would be a most worthwhile affair.

I feel that music offers almost the best means and road to the understanding of other peoples, precisely because one is not side-tracked by misleading words or symbols which have already acquired so many meanings. When you get behind these to the music—as I have seen, for instance, when American audiences go mad with the rhythm of drummers from India—you have done more to establish contact betwe these people who actually experien the performance than all the spok words in the world or the books th people might or might not rea There is something compelling abo this music, and if the personality the performer is sufficiently stron and his dedication—as is the ca with the great Indian musicians persuasive and appealing, the auc ence never fails to respond.

The Asian Music Circle has e panded considerably with each ye both in numbers of performances a in attendance. Its ambition now to have permanent headquarters London because it has a functi which is bound to continue. Its fu tion is part of the very essence the twentieth century, that is—to g to know each other.

Mr. Menuhin referred to various British musicians who had been inspired by Eastern music and mentioned Edmund Rubbra and also Benjamin Britten who had just returned from a trip to the Far East:

'The Prince of the Pagodas', Britten's latest big work, is a full-length ballet which is largely inspired by Indonesian and other Eastern motifs. Quite a few American composers have also drawn motifs from Eastern sources.

But, of course, there's still a lot to be discovered about our own Western musical sources. We know very little, for instance, about the actual sound of Greek music and I am sure there must have been a time wh we branched from a common ro It would be interesting to trace it backwards. There are a great ma studies that could be made becau many of the Eastern traditions p serve an unbroken history in terms music. In the case of Indian mus quite a lot has been written in p centuries. It has kept its tradition aspects very much more than o

nusic, which has evolved at such a rapid pace that today we branch into experiment after experiment because we have reached a saturation point in terms of the Romantic period, the classical period, the major and minor harmonies and so on.

The East doesn't so much require knowledge of our present music—it gets a fair amount of that—as of some of the music of our classical and primitive periods.

It was suggested to Mr. Menuhin that some musicians in South-East Asia were concerned with what seemed to be a musical stagnation in their countries—that they felt the lack of knowledge of Western techniques in harmonization and orchestration. Mr. Menuhin denied this vigorously:

They are quite mistaken in that it s no stagnation at all. It is unfortunately a sort of inferiority complex along mechanical lines which they often feel with regard to the West, but I am certain that they will shortly overcome it. It is like a good marriage, you know—each side must retain the maximum individuality with the maximum cooperation.

This is why I find most heartening and wonderful the suggestion that the International Music Council and the Asian Music Circle should co-operate in fostering meetings and perhaps festivals between musicians of East and West and, with the possible support of Unesco, bring over musicians to make known to the West the best music of the East. —*UNESCO*

THE LANGUAGE OF TONES belongs equally to all mankind, and melody is the absolute language in which the musician speaks to every heart.
—Richard Wagner

FROM THE STORYTELLER

Steps Toward Divinity

P. A. Malpa

THIS IS A story of India. There are palm-trees in it, and elephants, and tigers, and the burning sun of the tropics; there are people who wear turbans with many folds on their heads, bright and splendid robes of rich colors, shining swords in shining scabbards richly carved and covered with diamonds and pearls and rubies; there are beautiful horses, perfumed halls and softly lit palaces, princes, merchants, soldiers, priests, and beggars. It is the glorious India of olden time, so old that none could tell when its story first began; so old that it was a land of ancient civilization and immemorial mountains when Britain had just risen from the ocean for the last time, like a patch of mud in a shallow sea. It is a story of the glorious, dim, mysterious, magic-land where gods once dwelt and taught men how to live in the golden age when love and harmony ruled the earth.

But those golden days of the earth's childhood were long past and gone when our story begins. Indi twenty-five hundred years ago wa very beautiful; India is always beau tiful; there were wars and fam ines; very rich men and men wi starved; princes and workmen an soldiers and beggars and merchan thronged the busy cities, and th world was very much as it is toda No gods lived among men any more at least no one ever saw them, thoug sometimes people whispered in th market-places that there were me like gods who lived in secret in th mountains; every little while it wa whispered they might be seen b those who knew where to look an who knew when they saw such a ma that he was really much greater tha he seemed to be.

They used to say that twenty-fiv hundred years before—five thousan years before our own time—a gre warrior had lived named Krishna. H had fought a great fight to make th world better than it is, and thoug his teachings were gradually corrup

ed and changed and spoiled by selfish men, yet he had made the world much better than he found it.

Then after twenty-five hundred years, selfishness and strife and sorrow and pain and unhappiness were everywhere, just as they are today.

Some said this was because men had forgotten Krishna's teachings. He had taught that men must fight their own battle in order to make themselves better and the world happier. He said that men were really gods and greater than gods, but they had forgotten, and were like gods who had gone to sleep for a thousand years. For a long time his teaching was remembered and men tried to make themselves and the world better, like warriors fighting against evil. But gradually selfishness and laziness came again.

This was very stupid, because people ought not to have forgotten that they themselves are gods in reality if they choose to make themselves so. But people did forget.

Now there was a very deep secret known to a very few men who had not altogether forgotten; men who were trying to purify themselves in such a way that in time all the evil and desire in them should be changed to good, and to thought and act and deed for the welfare of others. This wonderful secret was that such men as Krishna had changed the animal-half of themselves and made it part of the god-half. They had conquered the necessity for being born as men any more and were ready to forget forever the earth and earth-life with all its sorrows and struggles and miseries. How could life be happy, they said, so long as one man or woman or child was not happy?

But then—this is the great secret—a few of them said this would be very selfish, to leave the world to suffer while they themselves entered into a state of perfect happiness for ever and ever. They had won the right to such happiness by many, many lives in which they had tried to conquer all that was not divine in themselves, and they had won the long, long battle at last.

But no sooner had they won their reward than they said: "We will not enter into Perfect Happiness until all the world has found it too."

So these glorious men have given up their bodies, just as you would throw away a dirty old coat when you have found and are ready to put on a king's robe all shining and glittering with gems. But that is all. Invisible, they spend all their time helping others along the Way of Perfection. They cannot do much more than point out the way, because if they fought another man's battle for him he would not be entitled to any reward. The victory would not be his,

but theirs. But they protect humanity all the time; and since without them the world would long ago have perished because of men's selfishness, they are called the 'Saviors of the World.'

Sometimes—so it was whispered—the Great Ones help men whom the world knows to be great to do great things for humanity. Sometimes—when time makes it possible—they do more; they become men, being born just like others, although they have long ago outgrown the necessity for life in a body and the lessons it gives. For, it is said, life is only a school by which we learn. And what is the use of going to school again after you have learned everything it can teach unless to be able to help others still at school?

Krishna, five thousand years ago, was one of these. Now, twenty-five hundred years ago, it was said that the world was so ignorant and selfish and the priests so silent about the grand truth that all men are divine at heart, that the world would perish if such another Teacher did not come to set the feet of humanity once more on the Way of Truth.

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Twenty-five hundred years ago Nebuchadnezzar, it is said, took Jerusalem and carried away its troublesome inhabitants. Twenty-five hundred years ago Nineveh was captured by the Medes; twenty-five hundred years ago Marseilles was founded in the south of what is now France by the Phoenicians.

In China it was the age of Lao-tse, the great religious Teacher, who before he died met the wonderful philosopher Confucius. In England or Britain as it was then called, there lived a marvelous race of teachers called Druids who had preserved their religion for so many thousands of years that nobody knew when it first began. They knew that no religion can possibly remain pure if it is made altogether public, so they kept it very secret and never wrote a word of it. Instead, their young men used to learn 22,000 verses by heart, and that was their unwritten Bible. In their secret religious ceremonies they used to say that every man was a whole universe in himself, and, to represent this as a picture more easy to remember than just the words, some of them dyed themselves with a beautiful blue dye called woad, in order to remind them of the sky in which the world exists. In later times men who wished to remind themselves of the same thing wore aprons of lambskin for purity and blue silk for the sky.

Hundreds and hundreds of years later, when people became more ignorant, they represented the Mother-of-all-Nature herself, the Virgin of the Sky, the Celestial Virgin, as

oung woman with a blue cloak; here are many pictures in every reat city today of the young mother ith the blue cloak, but people have orgotten what it means.

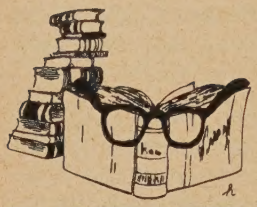
But in time, even this beautiful religion became corrupted, because the ne thing needful, people who would ve the life of the highest purity and nselfishness, began to be few. There ere still many great men in their onderful Druid colleges to which udents came from all over the orld, but there rose against them ie selfish power of Rome under ulius Caesar. Such men of blood nd selfishness can never know much bout the divinity within all men, r they have killed it in themselves, r at least put it to sleep. Yet they lways think, as if they were animals, iat their power and the sword will in for them the things that are dine, just as they will win luxuries nd money and things which belong the enjoyment of the selfish mind nd body; the animal-half of ourelves. So when these Romans found hey could not terrify the grand old Druids into telling them the secrets of he true religion, the power of Rome estroyed them and their colleges, hich were really temples. Their eal temple was the great blue starit vault of heaven, and the eternal illars of their world-old cathedral vere the trunks of living ancient trees in the still silent forests of old, a temple which no man can really destroy.

Once long ago, Rome itself was founded on some fragment of the true religion, but people had fallen into selfishness and ignorance and to talking about a perfect life instead of living it, and they were on their way downward, although for a time it looked as if Rome were really growing great, just as a dying fire sometimes sends up a tall brilliant flame before going out altogether.

Greece was going downhill in the same way. The great old philosophers had taught that the true God in all men must have a proper temple in which to live, and that the temple is the body. Therefore they cultivated beauty and gave themselves to athletic perfection. They did this so well that in time they forgot why they were supposed to be cultivating beautiful bodies and forgot to keep their minds beautiful and their souls shining like stars in the night of time. So Greece also failed.

So it was with men in many countries. All of them, in time, forgot their essential divinity, forgot that they are gods if they will only show themselves to be so. Yet there are ever in the world a few pure and beautiful souls who in silence preserve the secrets of a pure divine life

(Cont. on page 94)



Book Reviews

ALBERT CROISSAN

COMMENTARIES ON LIVING

By J. Krishnamurti, Harper and Brothers, New York, $3.75.

This book is a valuable contribution to the science of psychology as well as a stimulus to thinking in the realm of the Unknown. Few, if any psychologists have so clearly explained the limitations of the human mind, which is confined to the "Corridor of Opposites" as compared with the Intuition in its field of direct perception. The author says that it is only when the thinking process ceases completely that the mind, like a polished mirror can reflect THAT which lies beyond the mind. "The mind can be still only when it is not experiencing, that is, when it is not terming or naming, recording or storing up in memory."

Again, the mind can translate the unknown into factual knowledge, but it can never *know* the Unknowable, since the knower and the known are a pair of opposites and thus confined to the phenomenal world of time and space, while "What is" or "Truth" is the Timeless. "Mind cannot formu late the Timeless, shape it to its ow end."

Jesus is reported to have said, "Th Kingdom of Heaven is *within* you Most of us are largely concerne with the material world *witho* Those who seek the kingdom withi will find abundant inspiration for greater understanding of it in th book. No reviewer can do more tha hope to stimulate interest to read i Once it has been read, it will b treasured always as one of the grea est aids obtainable to that univers admonition of all great teachers, ph losophers, poets and mystics: "Ma know thyself." —*George H. Ho*

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RECOVERY OF FAITH

By S. Radhakrishnan. 205 p *Harpers.* $3.00.

The great philosopher who wro this book is also Vice-President India. It is, like most of his oth books, an eloquent plea for religio Radhakrishnan holds that ours is "numbed, disillusioned age, who values are blurred." Since our ra

may destroy itself, he sees great need for faith in the free spirit of man.

"Self-consciousness," he writes, "implies ethical freedom . . . by which man can raise himself to divine status or degrade himself into animal life."

Radhakrishnan urges that if we are to retain our moral integrity, "technical progress has to be balanced by increased self-mastery." And then we can remake the world.

He says that although "all religions have proclaimed the unification of humanity as their goal, they have really tended to keep people apart. And secularism, paganism, nationalism, communism, authoritarianism and sectarianism are enemies of religion. We must all stress basic moral and spiritual insights as did Jesus and Buddha.

From Chapter 5 onwards in this volume, the author urges us to follow the great mystics of the ages. He bridges the gap between East and West and eloquently unites all thoughtful men in recovery of universal faith and freedom.

Radhakrishnan would probably win many votes as the noblest living philosopher; and certainly this most recent work is one of his finest.

* * *

TRUTH IS ONE

By Henry James Forman and Roland Gammon. Harpers. $5.00.

Here is a splendid gift book containing 250 superb photographs from fifty countries, and 75,000 words of text and captions, which stress the essential harmony of all religions of the world. We can see the churches, shrines, temples, worshippers and sacred festivals of all the great faiths; and by so doing we can more readily see that really Truth is One.

* * *

THE RIGHT TO READ

By Paul Blanchard. 339 *pp. Beacon Press. Boston.* $3.50.

Since civil liberties must be continuously guarded, it is important to remain always alert to the public's right to read. That outstanding fighter for freedom, Paul Blanchard, here outlines the threats which currently arise.

Perhaps many Americans will be surprised by Blanchard's brief accounts of the common episodes involving censorship. He understands the legal and moral aspects of each case and makes clear to us the special characteristics of censorship with regard to press, advertising, books, films, comics and government news services.

Blanchard is also keenly aware of the social evils that censorship is supposed to guard against—subversion, sobriety, libel, blasphemy, and, most of all, corruption of the young.

He endeavors to draw the line between the spoken word and the printed page, for the former needs some restraint because it can so readily incite to violence. He quotes Judge Learned Hand's wise words that "words are not only the keys of persuasion but the triggers of action." But the printed word for mature men is another matter.

But Mr. Blanchard, while keeping us alert about the necessity for intellectual freedom, shows that there has been steady progress toward enlightenment; and that many censorship battles have come to a happy conclusion. We have a right to be cheerful; but the battle against censorship is a perennial one that can never be ignored.

FROM THE STORYTELLER
(Cont. from page 91)

for others who shall come after them. And these in turn are helped by the Great Invisible Ones, those who have given up everything for the sake of keeping the door open for humanity, when like a prodigal son it turns to its own divinity once more and begins to climb the mountain of the gods whence it came.

It was so with India. Those in places of power had loved it so much and had kept it by holding back from the people the wonderful secret of their own essential divinity and pretending that God and the gods were something greater than their real selves and outside their real selves. Certainly the people were also to blame, for they had themselves neglected the better part, the soul life and the sunshine of the spirit until they had forgotten. But having forgotten, and many being willing to seek their own inner divinity once more, those who had been entrusted by the Great Invisible Ones with that knowledge were wrong in refusing to show them the first step, or even to tell them that there was a first step. In fact, many were so selfish that they had themselves forgotten, because the first step of all is unselfishness—to live for the sake of the whole world and not for one person nor one nation nor for one religion alone.